

A  
VINDICATION

OF THE  
Orthodoxe Protestant Doctrine

Against the  
INNOVATIONS

OF  
Dr. DRAYTON and Mr. PARKER,

Domestique Chaplain to the Right  
Honourable the E. of *Pembroke*,

In the following Positions.

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LONDON;  
Printed for Robert Clavell, and are to be sold by  
*John Courtney in Salisbury: 1657:*

# VINDICATION

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Orthodox Protestant Doctrines

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# INNOVATIONS

OF

Dr. DRAVTON and Mr. TARKER,

Domestic Church to the Right  
Honourable the E. of Pembroke

Believing in the following Positions.



LONDON:  
Printed for Robert Cressel, and are to be sold by  
all the Booksellers in Great Britain. 1677.





*To all the Lovers of Gods Truth, Grace  
and Peace, through Iesus Christ,  
the faithfull Redeemer of  
all his Saints.*

**BELLOVED FRIENDS,**



Hese are the times foretold  
wherein there shall be a fal-  
ling away, and defection from  
the Faith, as a sweere fore-run-  
ner of the great and terrible  
Day.

And there are many false Prophets arisen a-  
mongst us, whose study and labour is to de-  
ceive poore soules, if it were possible even the  
very Elect.

Men confident in an arme of flesh, *Goliath*-  
like, defying the whole Israel of God. Some of

*To the Reader.*

which number we have to deale with, as may appear in the ensuing Treatise.

I shall not much regard how I be esteemed of in the world for engaging in the quarrell. Applause should not swell us, and dispraise should not deject us, neither greatnesse affright us.

When the glory of God lies at stake, and his truth opposed, his people must not stand by with a guilty silence, but are bound by many obligations to defend the truth, and withstand gain-sayers.

For my selfe, I am neither worthy of note, nor noted the unworthiest, I confesse, amongst the thousands of *Levi*. But though I be the meanest of Gods servants, yet my wicnesse is in heaven I have ever desired to doe the best service I could in Gods Church.

And this part I presume to present to those that desire to fear the Lord, not begging Parro-nage from Greatnesse. (For what is good deserves acceptance; and wherein I erre, I desire pardon, not defence.)

The occasion of the publication hereof was a Dispute, or rather Contest lately betwixt one Dr. *Drayton*, and one Mr. *Parker*, domestique Chaplaine

Chaplain to the Earle of Pembroke, at *Wilton* in the County of *Wilts*, and my selfe.

Where in the publique Congregation they stood up, endeavouring to beat down the truth of the following Positions, and to maintain the contrary, as may appear by the proceedings betwixt the Doctor and my selfe, which I have placed at the beginning.

Now although the points in controversie have been so fully and clearly asserted and vindicated by the Worthies of blessed memory, and by our yet living Reverend Clergie, That to any, not puffed up with spirituall pride, admission of addition may seem superfluous and unnecessary.

And notwithstanding although *dicti non potest quod non dictum est prius*, Yet in regard there are many people that have been much disturbed and dis-settled by reason of the audaciousnesse and impudence of the opposers of the ensuing truths, and many of them are not able to buy Volumes :

Neither by reason of the weaknesse of their capacities can so readily apprehend the perspicuity and clearnesse of the truths upon the hearing of them; nor yet easily distinguish betwixt

*To the Reader.*

twixt them and Falshood, vayed under Truth's vizard.

I have therefore for their satisfaction and confirmation in the truth, presented unto the publique some few collections; which being seriously weighed and digested, I doubt not by the blessing of God may enable the meanest (if willing) to discover truth from falshood.

That which others have done, we desire to blesse God for it. And if that which I have now done shall be any thing serviceable, it hath obtained the end of him who is not unwilling to spend and to be spent for the Israel of God: that being the end for which we are what we are.

Your selves are now upon the Stage, be courageous, fight the good fight of Faith.

And I assure my self and you, that our victory shall be glorious, through Jesus Christ our Lord, to whom be glory for ever. Amen.

*An obedient Son of the Church,*

**John Tending.**

Doctor *Drayton's* first Letter.

To the honored Friend, Doctor Tending.

**Reverend Doctor,**

**I** Have here sent you the two questions to be debated between us in a friendly way, truly stated as I conceive, whereof if you maintain the first of them affirmatively, and the second negatively, I have engaged myself to defend the contrary in both.

That finite must of necessity have a being in the same  
while they live in the mortall body.

That the righteousness of the law consisting in the love  
of God above all, and of our neighbours as of our selves,  
cannot in this mortall life be fulfilled in the sinners by the  
grace of Christ.

If I have not stated them according to your mind, send them as you would have them stated to

Our doctrines are plain, and we believe in the liber-  
 tivity of our people in the glory of God and the good of  
 the world, without caring on of any sects that you de-  
 clare us to. We are not ignorant from whence it  
 comes, and who they have been that have endeavored  
 to carry it on in this nation. I shall say no more but wish  
 Gamaliel, 11th Dec. &c.

transcribed it word for word.

Doctor Tending's Answer to Doctor  
Drayton's first Letter.

Reverend Doctor,

I Much marvell that you should so much alter the state  
of the Questions propounded to be debated.

As you have laid them down, I assure you I under-  
stand them not.

The language is too intricate for one that desires to  
deale plainly, and onely stands up for the de-  
fence of Gods truth according to the grace that is  
given.

Though your greater light hath discover'd it to  
be the doctrine of hell, as you have been pleased to  
call it.

Our doctrines are plaine, and we desire in the sincer-  
ity of our hearts the glory of God and the good of  
souls, without carrying on of any interest that your do-  
ctrine relates to. We are not ignorant from whence it  
comes, and who they have been that have endeavoured  
to carry it on in this nation. I shall say no more but with  
*Gabaliet, si fit à Deo, &c.*

But that you shall see our plainenesse, lest peradventure  
you did not take a copy of what you wrote, I have  
transcribed it word for word.

That



That which I should affirmatively maintaine you say you conceive is this,

*That sin must of necessity have a being in the Saints while they live in the mortall body.*

Doctor, the words were these, to be witnessed by the Auditors; and this God assisting I will maintaine: *That sinne will have a being in the best of men, so long as their soules have a being in these houses of clay.*

Then the second which I should negatively maintaine, you say you conceive is this, *That the righteousness of the Law consisting in the love of God above all, and of our Neighbour as of our selves, cannot in this mortall life be fulfilled in the Saints by the grace of Christ.*

Sir, I have a long time since been acquainted with Murders, and ~~F~~, and Saints, and such like words.

My words were as plaine as my meaning, and this God assisting I will stand to maintain.

Negatively I deny that any man by grace can in this life performe such perfect obedience to the law of God, as not to offend against the same.

It was your owne language, *Or to be thereby justified otherwise then in and through Christ of grace given.*

Doctor, many at the meeting will affirme this to be my language. And this I have taught as the truth of God, and I hope if I shall be thereunto called, shall be enabled to seale it with my blood.

Doctor, give me leave, as a Brother, though unworthy, to give you this Christian Animadversion, Call to mind whose doctrine it is which you stand up for, and who they have been that have still done the same, *Pelagius,*

B.

gins, Bellarmine, &c. I doubt not of your acquaintance  
with the many more.

But how cleerly this is against the Fathers of our  
Church, and some of their owne Doctors, I know you  
cannot be ignorant, as *Augustine, Gregory, Lactantius,*  
*Ierome, Bernard, Anselme,* and all Moderne Divines,  
except *Bellarmines* Fraternity.

I am sorry that Doctor *Drayton* should be contrary  
minded: but they and we are all men.

I shall pray to God to discover our Errors, and that  
in the end God may have glory, his Church reap bene-  
fit, and Christian brotherly love may be increased be-  
twixt Doctor *Drayton*, and his unworthy fellow-labou-  
rer in the Lords Vineyard,

*John Tending.*

30. March, 1657.

*Deiter*

## Doctor Drayton's second Letter.

To his honoured Friend, Doctor Tending,  
*These.*

*Reverend Sir,*

I Did not desire to alter the State of the Questions, nor have I either wittingly or willingly done it.

All errors in doctrine must come from hell and not from heaven. Therefore if I prove the doctrines erroneous which I reprov'd, you will I hope no longer quarrell the expression.

You say your doctrines are plaine, and that you desire in the sincerity of your heart the glory of God and the good of souls, neither of which can consist with the continuance of sinne in our mortall bodies: nor doe I carry on any interest, but what directly tends to the designe which you pretend to aime at.

You further say you are not ignorant from whence our doctrines come, but to that I crave leave to question; for I am sure it came from heaven, if the Prophets and Apostles had theirs to come from thence. Nor who they are who have endeavour'd to carry it on in this nation, who doubtlesse were the best men that ever were in this or any other nation, But I will with you take up Gamaliels counsell and conclusion, *sist à Deo.*

Good Sir, forbear the aspersions of the truth, with the obloquies that have been cast upon any that have held it forth.

For the first Question, I see no difference betwixt your first stating of it which I sent unto you in your own words and your last. I shall therefore admit it in these new explications; *That sinne will have a being in the best of men so long as their souls have a being in these houses of Clay.*

For the second, I expressed my selfe again and again in the words which I sent unto you, as all impartiall and understanding Auditors will attest. But I will take it in your owne words so far as they are plaine, *(viz.) That you deny that any man by grace can in this life performe such perfect obedience to the Law of God, as not to offend against the same.*

I mentioned nothing concerning the work of Satisfaction, nor shall that come into dispute, unless by necessary consequence.

I thank you for your good advise, I shall next after Scriptures, avouch no other Authors but the Fathers of the Church, and perhaps some of our owne Modern Divines of the best note, and concluding with a note of your own prayer, rest,

*March 3.* *A servant and lover of the truth that according to godlinesse, and your Fellow-servant in Christ,*

*THO. DRAYTON.*

I pray you let me heare in a line or two, whether we are now agreed upon the stating of the questions.

Doctor

## Doctor Tending's Answer to Doctor Drayton's second Letter.

Reverend Doctor,

**A**s the Questions are now stated, I agree to them, and  
doe hereby joyne Issue. I require your Rejoynder, and  
let it be at your pleasure whether I shall begin or you. So I  
rest,

Yours in the Lord,

Send your Answer  
by this Bearer.

John Tending.

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## Doctor Drayton's Third Letter.

For his much honoured Friend, Doctor Tending,  
*These.*

SIR,

**I**Am very glad that we are thus far agreed, viz.  
about the state of the Questions, I hope we shall goe  
on in the same correspondency, if you please to begin,  
because you are perhaps at better leisure, and so will  
send one or both of the Questions with your respective  
Confirmation to Mr. Parker, you shall soone after  
God willing receive mine, who in the *interim* and I  
hope *ad interim* shall remaine

Your loving friend to serve you in the Lord,

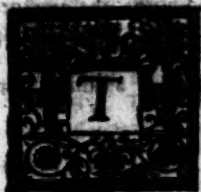
Tho: Drayton.







## The Positions be these.



*That Sinne will have a being in the best of men, so long as their Soules have a being in these houses of clay.*

1. Posit.

*That no man by grace can in this life performe such perfect obedience to the Law of God, as not to offend against the same, or to be thereby justified otherwise then in and through Christ of grace given.*

2. Posit.

**N**OW to the end that the ensuing Discourse may be proper and profitable for the informing the judgements of the weak, and for the establishing them in the faith of the truth, which (next to the glory of God, and the advancement of his truth) is the onely thing intended: I shall observe this method. First I shall define what Sin in generall is. Secondly, what the first sin was. Thirdly, the causes of the first sinne. Fourthly, the effects thereof. And last'y, what Originall Sin is. And so I shall proceed to confirmation of the first position.

And first of the first, what Sin in generall is.

The word in Hebrew which is translated *sinne*, signifieth properly *misdoing*, or missing of the mark or way, as in *Judg. 20. 6.* it is said, that the men of *Benjamin* could sling a stone at an hairs breadth

breadth and not sin, that is, not misse. And in *Prov. 19. 3.* it is said, that he that is hasty with his feet, sinneth, that is, misseth or erreth.

In the next Order, I shall shew, that sin is a transgression of the Law, as to 1. *John 3. 4.* Or, sin is a repugnancy to the Law, that is, a dislike, or inclination, or action contrary to the Law of God. It is the essential nature of sin.

It is the general nature, and inclination or actions, or rather the matter of sin.

The difference and formall essence of sin is, as I said, a repugnancy with the Law.

The property which cleaveth fast unto it is the guilt of the creature offending (that is to say) the binding of the creature to temporall and eternall punishments, which is done according to the order of Gods Justice.

And hence it is, that we commonly say there is a double formality, or two-fold nature of sin.

Repugnancy with the Law, and guilt.

Or that there are two respects, of which the former is a comparison or dissimilitude with the Law, the other an ordaining to punishment.

In the second place, the fall or first sin of man was the disobedience of our first Parents *Adam* and *Eve* in *Paradise*, or the eating of the apple and fruit forbidden, *Gen. 2. 16. 17.*

This Commandment of God, Man through the perswasion of the Devil transgressed, and hence is our corruption and misery derived.

Thirdly, the first sin of man sprang not from God, but from the instigation of the Devil, and from the free will of man.

For the Devil provoked Man to fall away from God, & Man yeelding to the enticing allurements of the Devil freely revolted from God, and wilfully forsook him.

Fourthly, the effects of mans first sin are, first, guiltiness of death, and privation of Gods image in our first Parents.

Secondly, originall sin in us their posterity, (that is to say) the guilt of eternall death, and the corruption and avernesse of our whole nature from God.

Third.

Thirdly, actual finnes which are sprung of originall, for *quod est causa causa, est causa causae*: That which is the cause of the cause, is also the cause of the effect.

But the first finne in man is the cause of his originall, and originall finne is the cause of his actual finnes.

Fourthly, all the evils of punishment are inflicted for finnes. Therefore the first finne of man is the cause of all other his finnes and punishments.

Fifthly, originall finne is a want of originall righteousness which should be in us, for originall righteousness was not only a conformity of our nature with the law of God, but also it comprehendeth in it Gods acceptation and approbation of this righteousness.

Now by the fall of man, instead of conformity, there succeeded in mans nature deformity and corruption, and guiltinesse instead of approbation.

And thus much briefly by way of explication, what finne in generall is. The generall nature of finne, the difference or formal essence of finnes, and the property which cleaveth fast unto it.

What the first finne was, the causes of it, the effects of it, and what originall finne is.

Come we now to prove the position, *That this finne, originall finne, will have a being in the best of men so long as their souls have a being in these houses of clay.*

And thus we prove it.

First, that the spirit by the law intitlesh us to *Adams* sin, as a derivation from the root to the branches, as poyson is carried from the fountains to the Cisterns, and as the children of traitors have their blood tainted with their fathers treason, and the children of bondslaves are under their parents condition, *Iohn 3. 5, 6. That which is born of the flesh is flesh, &c. Rom. 5. 12, 16, 17, 18, 19. Wherefore as by one mans sinne entered into the world, and death by sinne: and so death passed upon all men for that all had sinned, and not as by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one mans offence, death reigned by one, much more they which receive abundance of grace and of the gift of righteousness*

shall reigne in life by one Iesus Christ. Therefore as by the offence of one judgement came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous, 1 Cor. 15. 37, 48, 49. The first man is of the Earth earthy, &c. By nature we are the children of wrath, 1 Ephes. 3. 14. Job. 4. Who can bring a cleane thing out of an uncleane, 51 Psal. 5. In sin was I conceived &c. I called this a transgressor from the womb, Isa. 48. 8. Gen. 8. 21. The imaginations of a mans heart are evil from his youth. We were all one in Adam, In uno universi, and with him saith S. Augustine.

In him legally, in regard of the stipulation and covenant between God and him. We were in him parties in that covenant, had interest in the mercy, and were liable to the curse which belonged to the breach of the covenant; and in him naturally, and therefore unavoidably subject to all that bondage and burden which the humane nature contracted in his fall. And herewith agree most of the Fathers,

Adde we hereunto these two Arguments.

First, every thing which is borne carrieth with it the nature of that which bare it, as touching the substance and the accidents proper to the speciall kind.

But we are all born of corrupted and guilty parents. We therefore all draw by nature in our birth their corruption and guilt.

Secondly, by the death of Christ who is the second Adam, we receive a double grace, justification and regeneration.

Therefore it followeth, that out of the first Adam there issued and flowed a double evill (I meane the guilt and corruption of our nature) otherwise we had not stood in need of a double grace and remedy.

This then is the first charge of the Spirit upon us, Participation with Adam in his sin.

Adams person being the fountaine of ours, and Adams will the representative of ours.

Secondly, In this sin there is universall corruption which hath in it two great evils.

First,

First, a generall defect of all righteousness and holiness in which we were at first created.

And Secondly, an inherent deordination, evill disposition, disease, propension to all mischief, antipathy and aversion from all good: which the Scripture calls *the flesh* *The wisdom of the flesh*, *the body of sin*, *Earthly members*, *the law of the members*; *the works of the devill*, *the lusts of the devill*, *the hell that sets the whole course of nature on fire*, John 3.6. Rom. 8.6.7. James 3.15. Ephes. 4.22. Col. 3.5. Rom. 7.23. 1 John 3.8.

And this is an evill, of the through malignity whereof no man can be more sensible and distinctly convinced (as in the evidences of that conviction to cry out against it with such strange and bitter complaint) then *Paul* himself, *Rom. 7.24. O Wretched man that I am, who shall deliver me from the body of this death.*

Untill his understanding was opened to conceive the spiritualness, penetration and compasse of that holy law which measureth the very bottome of every action, and condemneth as well the originalls as the acts of sin, *Luke 24.25. Rom. 7.14. Heb. 4.12. Psal 119.56. Luke 10.27.*

But for more cleare satisfaction, let us consider the universality of this sin: First, the universality of times from *Adam* to *Moses* even when the law of Creation was much defaced, and they that sinned did not sin after the similitude of *Adam* against the cleare Revelation of Gods holy will, for so I take the meaning of the Apostle in these words, *Rom. 5.13, 14. 20. 21.* For untill the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from *Adam* to *Moses*, even over them that had not sinned after the similitude of *Adams* transgression, who is the figure of him that was to come, further see 20. and 21.

*Untill the law sin was in the world, but sin is not imputed, where there is no law, verse 13.*

Though the law seemed quite extinct between *Adam* and *Moses* by the wicked of the world, and with it sin, because sin hath no strength where there is no law.

Though men had not any such legible characters of Gods will in their nature as *Adam* had at first, And therefore did not sin after the similitude of his prevarication.

Yet even from *Adam* to *Moses* did sinne reign over all them; even that sinne of *Adam*, and that lust which that sinne con-  
tracted.

Secondly, there is universality of men, and in men universality of parts.

All men, and every part of man shut up under the guilt and power of this sinne.

And both these the Apostle notes at large, *Rom.* 3. 9. & 19. 23.

What then are we better then they? no in no wise; for we have before proved, both Jewes and Gentiles, that they are all under sinne.

Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, for all have sinned, and come short of the glory of God, *Rom.* 11. 32. for God hath concluded them all in unbelieve, that he might have mercy upon all. So also *Gal.* 3. 21. 22. If there had been a law given that could have given life, verily righteousnesse should have been by the law, but the Scripture hath concluded all under sin, &c.

This shewes the universality of persons in the 3. to the *Rom.* 13. 14. 15. 16. 17. &c.

The Apostle addes, their throat is an open sepulcher, with their tongues they have used deceit, &c.

And the 6. *Gen.* 5. and the 8. and the 21. *The imaginations of the heart are evil continually.*

These particulars are enough to make up an induction, and to inferre an universality of parts.

That from the understanding, as it were the Crown of the head to the affections, as it were the sole of the foot, there is nothing but loathsomnesse.

A lively description, whereof you may read in the 26. of *Ezekiel*.

In the understanding there is a sea of ignorance, uncapable of good things, but wise and witty in wickednesse.

The conscience full of blind feares and terrors, or else seared and senselesse.

The



The memory slippery to retaine good impressions, but of a marble firmnesse to hold fast that which is evil.

The will pliable and obsequious to the devill in his hands as wax, but as stiff and hard as clay in Gods. All our affections are inverted, we love what we should hate, and hate what we should love; we are bold where we should feare, and feare where we should be bold; we remember what we shoud forget, and forget what we should remember. And so of all the rest &c. Thus the whole frame of mans heart is evill continually. The rois and rabble of impure and impious thoughts and desires are not to be expressed.

Thus we see how universall a corruption originall sine is. Therefore in scripture the whole man is called flesh. Now because in carnall works we work *secundum hominem*, when we are carnall we walk as men, 1 Cor. 3. 3. As our Saviour saith of the devill, John 8. 44. when he speaks a lye, he speaks *de suo*, of his own, that is according to his own nature, So when men walk after the flesh, they work of their own, they walk according to themselves.

For of our selve we can doe nothing, as the Apostle speaks, but only sinne, 1 Cor. 3. 5. when we doe any good it is by the grace of God, 1 Cor. 15. 10. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vaine; but I laboured more abundantly then they all, yer not I, but the grace of God which was with me.

Secondly, consider the closenesse and adherency of this sin, it cleaves as fast to our nature as blacknesse to the skin of an *Ethiopian*, which cannot possibly be washed off.

And therefore the Apostle calls it an incompassing sin, Heb. 12. 1.

A sin that will not easily be cast off, that doth easily occupate and possesse all our members and faculties.

A man may as easily shake off the skin from his back, or poure out his bowels out of his body, as rid himself of this evill Inhabitant.

It is an evill that is ever present with us, Rom. 7. 21. evill is present with me, see verse 23.

It will be ever present with us to derive a deadnesse, a damps, a dulnesse, and an indisposedsnesse upon all our services, an iniquity upon our holiest things which we stand in need of a priest to beare for us, Exod. 28. 38.

And herein appeares also the contagion of this sin. Such a pestilentiall humour there is in it, that it doth not only cleave inseparably to our nature, but derives venom upon every action that comes from us.

*Obfer.*

For although we doe not say that the good works of the regenerate are finnes, and so hatefull to God (as our Adversaries doe belie and misreport us, for that were to reproch the Spirit, and the grace of Christ by which they are wrought) yet this we as firme constantly,

That into the best work, that is done by the concurrence and contribution of our own faculties,

Such a vitiousnesse doth adhere, and such stubbornnesse of ours is superinduced, as that God may justly charge us for defiling the grace he gave, and for the evill we mixe with them may turn away his eyes from his own gifts in us.

Thirdly, consider the fruitfulnessse of this sin, to beget, to conceive, to bring forth, to multiply, and to consummate actual sinners, James 1. 13, 14, 15. where the Apostle sets forth the birth and progress of actual sin.

Every man, saith, he is tempted when he is drawn away and enticed of his own lusts.

There lust is the father, the Adulterer, and lust when it hath conceived bringeth forth sin.

There lust is the mother too.

*Mark.*

And there is no mention of any seed but the temptation of lust it self. The stirrings, the flatteries and dalliances of the sinfull heart with it self.

And thus suddenly this sin brings forth like summer-fruits, Esay. 66. 8.

We may see in our children this sin shewing it self before they have haire or teeth.

Vanity, Pride, frowardnesse, self-love, revenge, and the like,

*Aug. in com-  
fess. 1. c. 7.*

I have seen, saith *Augustine*, a sucking Infante that was not able to articulate a word, look with a countenance even pale for envy

envy upon his fellow suckling that shared with him in the same milk upon which consideration the holy man breaks forth into this pious complaint. *Ubi Dominus, quando Dominus?*

Dominus, Where ever was the place O Lord, when ever was the time O Lord that I have been an innocent creature?

Fourthly, this sin breaks forth unexpectedly, instance *Hazael*, 2 Kings 8. 13. Is thy servant a dog that he should doe this great thing &c.

Instance also *Peter*, Mat. 26. 33. 35.

Who could have expected or feared Adultery from such a man as *David* after such communion with God?

O impatience from such a man as *Jeremy* after such Revelation from God?

O Idolatry from such a man as *Solomon* after so much wisdom from God?

O fretfulness or frowardness of spirit in such a man as *Jonah* after such deliverance from God.

O fearfulness in such a man as *Abraham* after so much protection from God?

O cursing from such a man as *Job* after so much patience and experience of God?

The Lord grant that in such examples we may learne ourselves, and feare our selves.

The Disciples could say, *Master, is it I that shall betray thee?*

*Peter* did not ask Master, is it *John*, nor *John* Master, is it *Thomas*? but every one said *is it I?*

As much as if they should have said, I have a deceitfull flesh, a revolting heart in my bowels, such a traitor that it may be as soon I as another man. See 6. to the *Gal.* and 1. verse. If a man be overtaken in a fault &c.

Considering thy self (that is) doe not rejoyce against thy brother, nor insult over him doe not despise him in thy heart. nor exalt thy self, thou art of the same mould, thou hast the same principles with him.

That God which for a season hath forsaken him, may forsake thee.

That temptation which hath overcome him may happen unto thee.

That

That enemy which hath sited him may winnow thee.  
And therefore in his fall learne compassion towards him, and  
jealousie to thy self.

Restore him and consider thy self.

Strive we what we can our infirmities will incompass us, and  
our corruptions will be about us so long as we carry flesh about  
us, as we may see in the forenamed instances.

What shall I say but briefly, this thorne will still be in our  
flesh, our *Canaanite* in our side, our twinnes in our womb, our  
counterloftings and counterwillings, though we be like unto  
Christ, *per primitias spiritus*, by the first fruits of the spirit.

Yet we are unlike him, *per reliquia vetustatis*, by the remain-  
ders of our flesh.

Mark.

Not to sin is here only our law, but in heaven it shall be our  
reward.

All our perfection here is imperfect, sin hath its deaths blow  
given it, but yet like a fierce and implacable beast it never lets  
goe its hold till the last breath.

*Animamque involvere ponit*, never ceaseth to infect us till it  
cease to be in us.

Who can say my heart is cleane. I am pure from my sin? *Prov.*  
20.9. which interrogation is an emphaticall negation. As affir-  
mative questions commonly categorically turned means nega-  
tively. *Cleanse thou me from my secret sinnes*, saith holy David,  
*Psal.* 19. 12.

So *Paul*, *1 Cor.* 4.4. Though I know nothing by my self, yet  
am I not thereby justified, and the reason is added, he that judg-  
eth me is the Lord.

Which Saint *John* further unfolds, *1 John* 3. 20. God is greater  
than our hearts, and knoweth all things.

Which places although most dangerously perverted by these  
innovators with whom we have to deale, doe yet in the experi-  
ence of the holiest men that are or have been evince this truth,

That the lusts of the flesh will be in us, and work in us so long  
as we carry our mortall bodies about us.

Againe Secondly, this truth will appeare more fully if we  
consider the four-fold condition of mans freedoms of will ac-  
cording to his four-fold state and condition.

First,

Fall, in statu confessionis. In the state of innocency as he was Created. The will was free to good and evill, or freely to chuse good, but so that it had ability of chusing evill.

So that it might persist in good, God preserving it; and might also fall into evill, God forsaking it.

The former is proved from the perfection of the image of God in which man was created, *Gen* 1. 27.

The latter is too evident by the event of the thing it selfe, and by the testimony of Scripture.

*Eccles* 7. 29. *God made man upright, but man found out many inventions.* And the Apostle saith, *Rom* 11. 32. *God hath shew up all men in unbelieve, that he might have mercy upon all.* Where the Apostle testifieth, that God of speciall Wisedoms did not confirme the first man against the fall.

Neither did he allot him such a portion of ability, that he might not be seduced by the devill and moved to sin.

But that he therefore permitted him to be seduced, and fall into sin and death. That as many as were saved out of this common ruine might be saved by his mercy alone.

This fall was not *præter voluntatem Domini*, That were to make a lame providence; *nec contra*, for that were to make a weak omnipotency; but *juxta voluntatem Domini*.

As nothing is done without the Everlasting and most good counsell of God, so neither can this fall be exempted from it; though not as it was a sin to the ruine of the Creature, but as a way to exercise the Justice and Mercy of the Creator.

His justice in punishing, and his mercy in saving.

If in the world there had been no misery, there had been no mercy, no need of Christ.

If no sin, no matter for his justice to shew its self.

And yet herein the crime and fault of sin neither can nor ought to be laid on God, but on mans will only, falling from the rule of his Creator, albeit notwithstanding he fell from it by the eternall counsell of God.

God and man both willing the same matter, but not after the same manner, or to the same end.

God neither willing it with mans intent, nor man with Gods intent.

intent. *Adams* purpose being to be like God, Gods purpose being to manifest his own glory.

It being necessary in respect of Gods decree, but voluntary in respect of *Adams* will.

The purpose of the Creator did not take away the Creatures freedom; for sin being no positive being, hath not an efficient cause but a deficient cause, (that is) the will of the Creature failing in obedience.

So that notwithstanding, God did hate the sin, and therefore did neither absolutely will it nor cause it, yet he justly suffered it to be done.

I say justly, for whatsoever God doth is good and just, and not disagreeing from his nature and law, whether the reason thereof be known or unknown unto us.

I say suffered it to be done, for the Creator was not bound unto his Creature to preserve him in his goodness, neither doth the denial of such grace disagree with the mercy and bounty of God; God having willed this, to be an occasion of bestowing a greater grace and benefit, as it is apparent in the fall and the restoring of man again.

For although it be mercy, not to rejoyce in the ruine or destruction of the Creature, yet mercy ought not to fight with justice.

It is most just that more regard should be had of the chief good; which is God; both by himself and by others, than of all Creatures.

Wherefore very well doe agree together in God his mercy and his justice.

His mercy which will not the death of a sinner, and his justice which suffereth man-kind to fall, that thereby the goodness and severity of God may appeare.

So that briefly, *in sua confessione Adamu accepit posse velle*, he received a power to be if he would, *sed non habuit velle quod posset*, but he had not power given him so will that he might be.

Which first power having willingly cast away, man now can challenge no more but what God will give, for God owes no Creature any thing.



If he gives it is of his free grace, if he withhold he doth no man wrong.

In the second state in man fallen born of corrupt parents and yet not regenerate.

Although man hath lost that first grace of liberty to be if he will, yet the will doth work freely; but it is carried to evil only, and can do nothing else but sinne.

And the reason is, because the privation of the knowledge of God in the understanding, ensued on the fall, together with the want of inclination in the heart and will to obedience.

Instead whereof blindness and averfeness from God succeeded, the which man cannot shake off unless he be regenerate.

Briefly, it is the sinfulness and proneness in man after his fall being unregenerate to chuse only evil.

Of this blindness and corruption of mans nature after the fall, it is said, *All the thoughts of man are evil, &c.* Gen. 6. 5. *and saw the Ethiopian change his skin? Jer. 13. 23. And a corrupt tree cannot bring forth good fruit, Mat. 7. 28. and dead in sinnes, by nature the sonnes of wrath, Ephes. 2. 1. 3. and We are not able of our selves to think anything as of our selves. 2 Cor. 3. 5.*

With these testimonies concurrath every mans experience, and the weary conscience which proclaimeth that we have no liberty or proneness of will to doe that which is good, but too great freedom and readinesse to practise evil, unless we be regenerate, as it is said, *Jer. 3. 1. 18. Convert thou me, and I shall be converted, &c.*

Wherefore there is no love of God in us by nature, and therefore we have by nature no readinesse to obey God.

From whence it comes to passe, that the enmity between God and man is not in God, but in man, who will not now rank himself in the rooms of a subject, and yield to the Lord the place of a Commander.

There is only now this question between God and man.

Whose will should he do? The Lord craves that man should subject his will to Gods will.

But man aspires to make his own will the rule of his actions, and in this miserable state lives every man not renewed by grace,

he sets up within himself a will contrary to Gods most holy will.

And this is the fruit of *Adams* apostasy; for in his Creation he had a perfect conformity to the law or will of God, and had power to yield exact obedience to the same. But now only a readinesse to doe evill.

But no power of it selfe to doe good:

Thirdly, in the third state. Take a man as he is renewed, we deny against all our adversaries that our will is a co-worker with grace, by the force of nature; But we say it worketh by grace with grace;

We deny that grace doth enable the will of it selfe to doe good works if it please; But we say that grace worketh in the will to please, and to doe such offices as God requires at our hands.

God doth not hang his work upon the suspended *If* of our will, but he worketh in us to will, and causeth us to doe the things that he commandeth to doe, as in *Ezekiel* 36.27. *I will put my spirit within you, and cause you to walk in my Statutes, and ye shall keep my judgments and doe them.*

We will indeed, saith *Augustine*, but God worketh in us to will; we work, but God worketh in us to work; we walk, but God worketh in us to walk; we keep his commandments, but God worketh in us to keep them, according to that in the *Phillipians* 2.13. *It is God that worketh in you both to Will and to doe of his good pleasure.*

So that in this estate the cause for which the will beginneth to work well is this:

Because by the singular grace or benefit of the holy Spirit, mans nature is renewed by the word of God, there is kindled in the mind a new light and knowledge of God, in the heart new affections, in the will new inclinations agreeing with the law of God.

And the will effectually moved to doe according to these inclinations, and so it recovereth both that power of willing that which God approveth, and the use of that power; and beginneth to be conformed and agreeable to God, and to obey him, *Deut.* 30.6.

*The Lord thy God will circumcise thy heart, and the heart of thy seed, &c. and Ezechiel 36.26: a new heart will I give you. &c. and 16. Aff. 14. The Lord opened the heart of Lydia, and 1 Cor. 3.7: Where the spirit of the Lord is there is liberty.*

And yet notwithstanding we must know, first, in this life, the renewing of our nature is not perfect, neither as concerning our knowledge of God, neither as concerning our inclination to obey God.

And therefore in the best of men while they live here, does remaine sinnes both original and others.

And Secondly, that the regenerate be not alwayes ruled by the holy Spirit, but are sometimes forsaken of God, God withdrawing himself for a season, either to try them, that is, to make their weakness without God known to themselves, as in *Peter*; or to chastise or humble them: but yet are recalled to Repentance that they perish not.

Of the first the Apostle testifieth, *Rom. 7.18. I know that in me, that is my flesh, dwelleth no good thing: for to will is present with me, but I find no means so performe that which is good.* And in *Marke 9.24. Lord I believe, help my unbelieve.*

Of the second it is said, *Take not thy holy spirit from me: and Ezechiel 33.17. It is said. O Lord, why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare? Return for thy servants sake, the Tribes of thine inheritance.* and in the 1 *Kings 8.57.*

The Lord our God be with us as he was with our fathers, let him not leave us or forsake us.

And therefore the regenerate in this life doth alwayes goe either forward or backward; neither continueth in the same state.

Here then are deduced these two conclusions.

First, as man corrupted before he be regenerate cannot begin new obedience pleasing and acceptable to God; so he that is regenerate in this life, although he begin to obey God (that is) hath some inclination and purpose to obey according to all his commandments, and

that unfeigned, though yet weak and struggling with evil inclinations, affections, and desires, and therefore there shine in his life and manners a desire of piety towards God and his neighbour, yet he cannot yeild whole and perfect obedience to God, because neither his knowledge nor love to God is so great and sincere as the law of God requireth.

And therefore it is not such righteousness as may stand before God, according to the Psal. 143.2. *Enter not into judgement with thy servant O Lord, &c.*

Secondly, they who are converted can no further receive good inclinations, thoughts, affections, or purposes to persevere and goe forward therein, then as the holy Spirit worketh and preserveth these in them, for if he guide and rule them, they judge and doe aright, but if he withdraw, they are blind, and wander, and slip, and fall, yet so as they perish not, if so be they were ever truly converted, according to these places, 1 Cor. 4.7. *What hast thou that thou hast not received, &c.* 1 Philip. 4. and 2 Philip. 13. and Iohn 15.5. and 1 Cor. 1.8. 1 Cor. 10.13. and 3 Pet. 1.5.

In the fourth estate after glorification, after the end and consummation of this present life. In this liberty the will shall only be free to chuse good and not to chuse evil and this shall be the perfect liberty of our will, by which we shall not only not sin, but shall abhorre nothing more than sin, and also shall not be able to sin any more.

No place shall be for ignorance or for error, or any doubting of God, or for the least stubbornesse against God.

Because in the mind shall shine perfect knowledge of God and his will.

In the will and heart a most perfect and exceeding inclination to obey God, an exceeding love of God, a joy and resting in God, and an agreeablenesse and conformity with God, so much and in such manner as such Created vessels are capable of.

And this shall continue for all eternity, they shall be continually ruled by the holy Ghost in all their actions.

So that it cannot possibly be, that any of their actions there, should once swerve from righteousness, and therefore it is said, *they are as the Angels of God in heaven, Mat. 22.30.*

The

The liberty of the will shall be truly conformed and perfected to chuse only good, to obey and love God with unexpressible alacrity for ever.

And thus having laid down the four-fold state of man; and the four-fold liberty of will answerable to his four-fold state, it may serve for one ground to confirme the point in hand, That sinne will have a being in the best of men, so long as they are here.

Their renewed state upon earth being but begun not perfected, their state being but a growing in grace, and profiting more and more, and prevailing in mortifying their corruptions, but not attaining in this mortall life to have grace consummate, nor corruption abolished, but sin in part remaines and will remaine till they lay down the body, and be compleatly sanctified in the state of glory.

And for farther confirmation, I shall lay you downe the testimony of the Scripture, the Confession of the Fathers, and some Reasons grounded upon, and backed with the Word of God.

First, for Scriptures, see Rom. 8.1. *There is no condemnation, &c.* In which words we may observe, the Apostle doth not say, that there is no sinne to them that are in Christ, but he saith *there is no condemnation to them.*

In the fore-going Chapter he had confessed that he did the evil which he would not doe, and that he saw a law in his members rebelling against the law of his mind.

But now he rejoyceth in Christ, that sin in him is not able to condemn him.

But here I expect from my friend either *Cajetan* or *Aquinas* false exposition, or that of *Mr. Parker*, that the Apostle spake this when he was a Babe in grace.

But I desire withall that they will acquaint us what state it was when the Apostle acknowledgeth himselfe the *chief* of sinners; 1 Tim. 1.15.

The glorious Gospel was then committed unto him; enabled by Jesus Christ, counted Faithfull, and put into the Ministry,

nistery, as you may see in the fore-going verses: And yet then saith he notwithstanding all this, *This is a true and faithfull saying, JESUS CHRIST came into the world to save sinners whereof I am chief.* (Mark) the present-tense, not preterperfect-tense, he doth not say, whereof I have been, but *whereof I am.*

Nay, I pray see the second Epistle, 1. from 6. to the 13. was all this when he was a babe in grace? I would faine know how long it was between the time of writing these Epistles to Timothy, and his Epistle to Philemon. 1. for there verse 9. he was then *Paul the aged.*

But these Jesuiticall Cavillings and reasonings are too well knowne. They never doe nor never shall prevaile against Gods truth.

Again, in the second verse, *for the law of the Spirit of life which is in Christ Jesus hath freed me from the Law of sinne and death.*

Here we may observe, that the Apostle saith not that we are fully freed from sinne in this life. but from the law of sinne.

That is, both from the commanding and condemning power of sinne.

Sinne doth not now reigne in our mortall bodies, neither now hath it any more power, to detain us under death.

But as for temptations of sic, Christian experiences teacheth that there is no sort of men more troubled with them then they whom God hath begun to deliver from the law of sinne.



For Satan being impatient of his losse, seeks dayly to recover his former dominion :

By which it may appear, That,

Our deliverance from sin is but begun now, not perfected.

But we know our God is faithfull, by whom we are called, he shall also confirm us to the end : *Phil. 1. 6. even He who hath begun a good Work in us.*

Blessed be the Lord, where before we were Captives of sin, now the case of the Bartell is altered, and changed :

Sin is become our Captive, through Christ :

It remains in us, not as a Commander, but as a Captive of the Lord Jesus.

The bolts of sin are yet upon our hands and feet, to admonish us of our former miserable condition.

We draw the chains of our sins after us, which makes us indeed goe forward the more slowly.

But they are not able to detein us in that bondage wherein we lay before.

We are delivered from the law of sin whilest we live ; and the nature of death the wages of sin is so changed, That it is not the death of the man, but the death of sin, in the man,  *mors est Sepultura vitorum*, saith *Ambrose*, Death is the buriall of all vices, and, as *Chrysostome* saith, *As the Worm which is bred in the Tree, doth at last consume it.*

So death which is brought out by sin, doth at last consume and destroy sin : in the Children of God, sin will remain, though not raign.

Again in the 13. verse, *If ye mortifie the deeds of the body ;* whereby the Apostle sheweth, That after regeneration by Grace, and before glorification, Grace is not consummated, nor is corruption wholly abolished.

For although the Apostle affirmed before in the 9. verse, that these godly Romans were not in the flesh, yet now he exhorts to a further mortification of the lusts of the flesh, which exhortation were superfluous, if there were no lusts in them that needed to be mortified.

Where we see clearly that which we also feel in our selves, that so long as We live in the body, there is ever some rema-

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Where we see clearly that which we also feel in our selves, that so long as We live in the body, there is ever some reman-

ment life of sin, which we had need to mortifie and put out.

Our life is therefore called a warfare, *Bellum est non triumphus*, saith *August.*

And in this battell we must fight without intermission, till we have gotten the victory, for who can say, that he hath in such sort cut away his supersticies, that there remains nothing in him, which hath need of reforming.

When they are once quenched they kindle again.

Whatsoever he be, unless he dissemble, he shall alwaies finde within himself, something that hath need to be subdued.

*Vetus, nolle, infra fines tuos habisavit Jebuseus*, will thou, will thou the Jebusite shall dwell within thy border, *subjugari potest, ex terminis non potest*, he may be subdued but cannot be rooted out saith holy *Ambrose*, it is impossible for a man to lead a Christian life, without a continuall battell.

Again in the 17. of *Jeremy* 9. verse, *The heart of man is deceitfull above all things, and evill continually, who can know it?* which is not only spoken of a wicked mans heart.

But the deceitfulness is attributed to all men indifferently.

Christ only excepted, in whose mouth, or heart, there was no guile.

By nature all our hearts are alike.

Procreation is an naturall act, though propagation be not from the instrument, but from the author, *Adam* begat a sonne in his likeness: men beget children as they are men, not as they are regenerate and holy men.

Nature with its corruption is derived, but not Grace, for that is supernaturall.

And the change that Grace makes in this life, is not such, but that in some sort the hearts of the best are deceitfull.

Christ indeed gave *Nathaniell* that praise, that *there was no guile in his heart*; and *David* saith the like of every justified man, *Psalms* 32. 2.

But this is true only of the Spirit of the new or young man, that is created by God in the regenerate.

And not of that flesh, that old man, that by reason of his age is often too hard for the young man.

Though the young man increasing daily, at length gets  
also

the victory : So that thus the best expositors read this Text.

The heart of man is deceitfull, even the whole heart of the wicked, because it is wholly flesh.

And part of the heart of the godly, namely the unregenerate and fleshly part : The heart of the wicked is deceitfull, with a full, strong, and reigning deceitfulness.

But the deceitfulness that is in the heart of the godly, is weaker, as being discerned of them; and stroven against by them.

The heart of the wicked, shews its deceitfulness in the whole course of their lives.

The godly only in some particular actions; as it is said of *David*, his heart was upright in all things, save only in the matter of *Uriah* : the generall current of his life was farre from deceitfulness, though not the particular action.

Naturally, the heart of the wicked may be upright in some particular actions, as *Abimelech* in taking of *Sarah*, *Gen. 20. 6.* *I know saith God, thou hast done this in the uprightness of thy heart; yet not in the main of their lives.*

For every regenerate man, is partly flesh, and partly spirit, whereupon ariseth that war in their hearts; like the struggling of the two children in *Rebeckahs* wombe; and that continuall wrestling between the flesh and the spirit; so that their sinnes are but passing away not passed already.

And their newness of life is but renewing, and not wholly renewed, because they are like the syre at the dawning of the day, wherein darkness and light are mixed together.

And though the regenerate may be like a cup of Wine mingled with water, that is, not half water and half Wine, but wholly Wine, and wholly water :

Even as a Vessell filled with equall proportion of hot and cold water, is not half hot and half cold, but wholly luke warm, that is, partly hot and partly cold in all the parts of it.

For the regenerate man is not half old, and half new, but old throughout, and new throughout.

That is, partly holy, and partly unholy, in all the parts and powers both of his body and soul : although the denomination of a regenerate is alwaies given him in the Scriptures, *a parte praestantiori*, from his better and more noble part.

And therefore no Saint on earth is voyd of sinne, his heart being deceitfull, as I have shewed you by Gods own testimony.

Again, the Lord who made the heart, and searcheth all hearts, and to whom all the imaginations of the thoughts before they are, are only known, as in *Psalm* 139. 2. pronounceth us all guilty of sin, *Gen.* 6. 5.

And shall we not give credence to Gods assertion?

Again, *Rom.* 3. 3. every man is a lyer, and in the 9. and the 19. verse, the Apostle testifieth that both Jews and Gentiles are all under sin, and according to the Psalmist, there is none righteous nor not one.

And remarkable is that, the 59. *Esay*, to this purpose, and in the *Revel.* 3. 20. and *Gal.* 2. 16. by the deeds of the Law shall no flesh be justified.

And in the 1 *Kings* 8. 46. there is no man that sinneth not.

Again, for *Job* 9. 2. in the 20. verse of the 8. chap. Bildad applying Gods just dealings to Job, saith, that God will not cast away a perfect man, the which Job affirmeth and acknowledgeth in the 2. of the 9. chap. I know, saith he, it is of a truth, but how should man be just with God: mark in 30 and 31. verse. If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and my own cloths shall make me to be abhorred.

So *Psalm.* 130. 3. If thou Lord shouldest mark what is amisse, who might stand, &c. and in 143. *Psalm.* 2. enter not into Judgement with thy Servant, for in thy sight shall no man living be justified: that is, by his own righteousness which is but as filthy rags, *Esay* 64. 6.

No man living, saving He whom God hath made to be sinne for us, who knew no sinne, that we might be made the righteousness of God by him, 2 *Cor.* 5. 21. Mark, he doth not say actively, that we should make or work our own righteousness, but positively, that we should be made the righteousness of God, and that not by by our selves, least we should glory in our selves, but by another, even Jesus Christ the righteous, blessed for evermore.

Again, *Job* 14. 4. who can bring a clean thing out of an unclean? not one: and in *Pro.* 20. 9. Who can say I have made my heart clean



*clean, I am pure from my sinne ? Rom. 8. 7. Pro. 24. 16. Eccles. 9. 3.*

If my friends could produce but one such man, and prove it, I would yeeld the Buckler : No, *Crisstan* one of their own fraternity saith, that *damnatum est peccatum, non extinctum*, sinne is condemned, but not extinguished, *for in many things we offend all, James 3. 2.*

Again, hereunto besides many, these and many more testimonies of Scripture, that might be alledged, the suffrages of pure Antiquity in a sweet harmony doth agree.

I will quote some few of the Fathers ; it was the prerogative of Christ alone to know no sinne, and to be found *solum in hominibus, qualis querebatur in peccatoribus*, alone such amongst men, as was sought amongst the beasts, an immaculate Lambe without spot, and *all we, like sheep, have gone astray, Esay 53. 6. Gal. 3. 22. opat. l. 2. Aug. cont. Retag. l. 2. C. 32. to Gregory l. 3. in. Reg. 6. saith, There is no man which hath not in him some corruption, which he may and should lament.*

So *Lactantius cont. Gent. l. 6. cap. 13. No man can be without sinne, so long as he is burthened with the garment of the flesh.*

So *Hierom. cont. Jovin. li. 2. No man is clean from sinne though he live but one day on earth.*

So *Bernard in Cant. Serm. 23 non peccare, Dei justitia est*, not to sinne is the justice and property of God : but the remission of sinnes is the justice of man.

And therefore as the Ivy will not dye untill the Oske be hewn down ; so our sinne will not dye as long as we live, neither will it ever be abolished untill death ends the conflict betwixt the flesh and the spirit.

Again, *Ambrose de pœnitent. li. 1. cap 6. It is not saith he, the voyce of thy family, I am whole and need not a Physitian, but heal me, O Lord, and I shall be healed.*

Also he spake thus to the *Novatian Hereticks* of his time, and it may fitly be turned, over to the *Jesuits* of our time.

Darest thou, O *Jesuit*, call thy self clean and holy ? albeit thou wert clean in regard of thy work, this one word were enough to make thee unclean. With him agrees *Aug. Serm. 29. de verb.*

*Apost. Sunt quidam inflati viri spiritum electionis pleni, non magnitudine ingentes, sed superbia morbo tumentes, ut audeant dicere invenire homines absque peccato.* There are (saith he) some that be like unto Vessels blown up with wind, filled with a haughty spirit, not solidly great, but swelled with the sickness of pride: Who dare be bold to say that men are found on earth without sinne?

Of such as these (saith he) I demand; What saiest thou then that art just and holy this Prayer, *Forgive us our finnes?*

Whether is this a Prayer to be said by Chatechists only, or to be said of such as are believers and converted Christians?

Surely it is the prayer of regenerate men, yea it is the prayer of the Sons of God; for they call God their Father in heaven.

Where then are your just and holy ones, in whom are no sins?

If the Regenerate and Sons of God have need to crave remission of finnes, What are you who say you have no sinne? *Liars* saith the Apostle, 1 John. 1. 9.

And our blessed Saviour, *Luke 10. 17. When you have done all, you can yet say, &c.*

But against this they have a silly subterfuge, albeit, say they, we were never so righteous, yet for humility sake, we should say we are unprofitable.

I answer them as *Aug.* answered the same objection in his time, *Propter humilitatem ergo mentiris*, then, (saith he) for humilities sake thou liest: But it is certain Christ never taught man to lie for humility. This is but one of their old forged falsehoods.

Again, *Bernard in Annunciat. Maria*, who lived in a very corrupt time, yet retains this truth, *Quis meliori Propheta* (saith he) *de quo dixit Deus, inveni virum secundum cor meum, & in me ipse necesse habuit dicere Deo. Ne intres in iudicium cum servo tuo.*

Who better than the Prophet *David* of whom the Lord said, *I have found a man after mine own heart, and yet he had need to say, Enter not into judgement with thy servant.* *Bernard, in Cant. Ser. 23.* saith, *Is sufficeth me for all unrighteousness to have him reconciled unto me, whom I have only offended.*

To be without sinne is the righteousness of God: Mans righteousness is Gods indulgence, pardoning his sinne. We conclude

clude therefore with him, *Inferm. contr. vitium. ingrat.*

Wo to the miserable Generation, to whom their own insufficiency seems sufficient; for who is it that hath so much as aspired to that perfection which the holy Scripture commands us?

I grant that in some sence godly men are called perfect in holy Scripture, in the 3 to the *Phillip.* about the 14. it is written, *Let as many as are perfect be thus minded.*

He moves the question, seeing he had said immediately before that he was not perfect?

How doth he now rank himself amongst those that are perfect?

How agrees these two, that he was perfect, and not perfect? *Aug. in Ser. 38.* answers he was perfect *secundum intentionem*, non *secundum preventionem*, perfect in regard of his intention and purpose, but not in regard of prevention and obtaining his purpose. And hereunto agrees that of *Bernard*, in *Cant. serm.* 49. *That great chosen Vessel* (saith he) *grants perfection*, that is, a going forward, but denies perfection; for *viator* is not only he who hath come to the end, but he also is walking towards it.

We are so perfect in this life, that we are yet but walking to perfection.

Therefore *St. Ambrose* in *Rom. 8. 9.* *Apostolus aliquando quasi perfectus loquitur, aliquando perfecturis, aliquando laudat, aliquando commones*, The Apostle speaketh unto Christians sometimes as unto men that are perfect, other times, as unto men who are perfect in that which is required of them; that is, sometimes he praises them for the good they have done, and otherwhiles he admonishes them of the good they have to doe.

And as for that place, *Luke 1. 6.* where it is said, that *Zacharias and Elizab. walked in the Commandements of God without blame.* The Jesuits of *Rhemes* wrest this to confirm their error, this making not for them.

*August.* hath two reasons whereby he proves out of the same Scripture, That *Zacharie* was not without sinne.

First, because he was a Priest, and was bound to offer, as well for his own sinnes, as for the sinnes of the people, *Heb. 5. 3.*

Secondly,

Secondly, in *that* the Evangelist saith, *he Walked in the commandment of God, &c.*

It is an argument, he had not attained to the mark, for they that are at their journeys end sit still.

To the which we may add a third, out of that same place the dumbnesse inflicted upon him for his misbelieving, evidently proves, that he was not so perfect as to be without sin.

Besides this, the Apostle constantly distinguishes betwixt *peccatum & crimen*, betwixt sinne and crime, that is, some grievous offence that gives slander and is worthy of crimination: We affirm saith *August.* *That the life of holy men may be said to be without crime, but not without sin.*

And again he saith, *Men live well, if they live without crime.*

But he who thinks he can live without sin, doth not thereby make himself free of sin; but debars himself of the pardon of his finnes.

There is a two fold perfection or righteousness, first, Imputed; which is by way of relation, and doth perfectly justifie us before God.

Secondly, Infused by way of inhesion, subjectively in us, and this is but inchoated and imperfect, and therefore cannot justifie us in the sight of God.

Or I say with *Zanchinus*, that the perfection within the holy Scriptures, or writings of the ancient fathers, is ascribed unto the Saints of God; for their righteousness and good works, is either Extrinsecall or Intrinsecall; First, the Extrinsecall or adventitious, is that perfection of condonation, when our imperfection is freely pardoned, for the death and passion of Jesus Christ, according to that saying of *August.* *All the Commandements of God, are reputed as done, when that is remitted, which is left undone.*

And this righteousness consisteth rather in the remissions of finnes, than in the perfection of vertue.

Secondly, the Intrinsecall is that perfection of inhesion; and this is said to be either absolute or comparative.

First, it is said to be absolute when our hearts are sincere and simple, free from hypocrisie and double dealing with God, so *Job* was a perfect man, and *David* was a man according to Gods own heart.

Because

Because his heart was ever seeking after God, and sincere towards him; though through his infirmity he sinned against him.

Secondly, Comparative in respect of others; so *Noah* is said to be perfect, *Gen. 6. 9.* but observe, it was in *generationibus suis*, that is, in respect of all others that lived in those Godlesse daies.

And so *St. Paul* meaneth, *1 Cor. 2. 7.* We speak wisdom amongst them that are perfect; that is, amongst those that have greater measure of knowledge and understanding than the rest of men have.

And for any other absolute perfection, *St. Paul* is absolutely against it, when he professeth of himself that he had not attained unto it, as in the place before quoted, *Philip. 3.*

And saith *Bernard*, *super Cant. Serm. 50.* Who dares arrogate that to himself which *St. Paul* denieth?

Or I say that the intrinsecall perfection is two fold.

First, of Parts, Secondly of Degrees.

First, the former is when a man hath respect, as the Prophet *David* saith, unto all the commandements of God, and alloweth not in his heart the breach of any of them.

Secondly, the latter is, when a man exactly performeth all that the Law in its full rigour requirerh.

And he that is perfect in the first sense, may fitly be resembled to a weak and feeble child, that hath *omnes partes integrales*; but not *integraliter*, all the integrall and perfect parts of a man, yet not integrally or perfectly.

But he that is perfect in the second sense, is like a strong and full grown man, that hath all his parts in their perfection.

And we confesse, that the true servants of God in this life, may have the perfection of parts.

Because that in some measure, they may love every good, and hate every evil; though not continually as touching the exactnesse of performance.

Yet habitually as touching a constant resolution.

But that a man should have the perfection of degrees, we utterly deny because that he can neither love the good, nor hate the evil as he should doe.

And so for those Testimonies of Scripture, that the Jesuits, Bellarmine, Beconius, and others doe wrest against us, to prove the perfection of the Saints in this life: We answer with *August.*

First, That some of those places are exhortations, shewing us what we should doe, not proving what we can doe; for admonitions doe not shew *ut tantum prastari possit quantum sanditur*, that so much can be performed which is enjoyed, but they shew *ut quousque conari oportet*, how earnestly we should strive to preserve them, though we be not able perfectly to observe them.

Secondly, That many of those places doe shew us, not what we are now in *via*, in the way, but what we shall be hereafter in *patria*, at the end of our pilgrimage, when we shall be freed from the imperfection of our flesh, and clothed with the Garment of perfect righteousness.

Thirdly, That the Scripture in many places terms them perfect and immaculate, which have defiled their Garments, or polluted their Consciences. Mark, not with no sinnes, which is impossible, with no gross sinnes, or damnable enormities, which, as I said before, is commendable.

When they fashioned not themselves unto the world, nor suffered sin to reign in their mortall bodies.

Fourthly, The Scripture pronounceth men perfect, blameless, and blessed, not because they have no sinnes, but because their sinnes are not imputed unto them, as *Psalm. 32. 1.*

And therefore though the Saints are called righteous and perfect, not only in regard of the imputative righteousness and perfection of Christ, but also in regard of that inherent righteousness, which is wrought in them by the spirit of Christ.

Yet we must understand in what sense they are thus inherently called righteous.

For we must not think them to be so perfectly righteous, as to be void of sin, or to be justified in the sight of God.

Because, that together with the sanctification of the Saints, there is still in them a remainder of originall corruption, by the touch and stain whereof their best works are corrupted and defiled, and therefore we say, that although the Saints and holy men of God may, and have lived *sine scandalo*, without offence,



and *fine querela*, without reproach, or without complaint on  
 mine part; by the observance of all outward precepts.

Yet it is impossible that the best of them should live and die  
*fine peccato*, without sin: 1 John 1. 8. 10. and that remarkable  
 place in 4. Rom. 2. *If Abraham had no glory, it was not before*  
*God.*

We grant that the Saints of God in this life may be called  
 righteous or perfect in a four fold respect.

First Intentionally, because they aim at, and desire perfection; 1.  
 for resting in a good condition is contrary to grace. (*Grown in*  
*grace.*)

Secondly Inchoatively, because they begin and go on more 2.  
 and more in the works of righteousness.

Thirdly Comparatively, because that in respect of other mens 3.  
 unrighteousness, they may very well be termed righteous.

Fourthly Acceptatively, because God accepteth them, though 4.  
 not as absolutely just in themselves, by reason of their manifold  
 sinnes and defects; yet in Christ, and for Christ his sake (through  
 whom all their imperfections are pardoned) as just and righte-  
 ous men.

And thus you see how the Saints and true Servants of God  
 may be called righteous and perfect: But still we deny that they  
 are therefore without sin, or that they are thereby justified in  
 the sight of God.

The best perfection of man in this life, is to finde and to ac-  
 knowledge himself to be imperfect, as *August.* speaketh.

In the next place I shall lay you down some reasons for the  
 confirmation of this position, That sin will have a being, &c.

And then I shall answer some objections, and their wresting  
 of some Scriptures for the maintenance of their Error.

And the first reason may be this, because there is not any a-  
 mongst the Saints of God mentioned in Scripture, that the spi-  
 rit of grace hath not charged with some sinne; the most perfect  
 in their generations were not without their failings, and that af-  
 ter their long walking with God; as *Noah* drunk, *Lot* incestu-  
 ous; *Abraham* had some diffidence, when he consented to un-  
 lawfull means, in going into *Hagar*, for bringing about Gods  
 purpose; *Sarah* lied and distrusted, when she laughed at the pro-  
 mise

mise of a Sonne : *Moses* and *Aaron* were barred out of *Canaan* for dishonouring God by diffidence and passion : *Herakib* lifted up with pride : *Job* impatient, and humbled for it : *David* had foult finnes, and secret finnes, which he repented for, and prayed against : *Jehosaphat* and *Asa* repented : *Uzziah* and *Zachariah* punished for sinne, the one by untimely death, the other dumb.

And yet these are reported in Scripture to have served God with all their heart, with a perfect heart, and to have been faithfull.

And therefore *August.* against the Pelagians, bids them examine all the Saints, and all will confesse that whilst they lived here they were not without sinne.

And again the perfection we have is such, that we daily need to pray, *forgive us our trespasses.*

If any Saint on earth had no glory, it was with men, but not with God : for saith the Apostle in that *Rom.* 4. 2. *If Abraham were justified by works, he hath whereof to glory, but not before God.*

Now, if this were the state of the best men, how may it be expected that it should be otherwise ?

2. The best of men did still strive to grow in grace, and to be better ; neither doe we read of any that did so stand, but that they fell into some sinne, and had defects in their best performances. What needed esse that prayer of godly *Nehemiah* 13. 12. who, when he desired that his good service might be remembered with Gods reward, he also prayed it might be remembered with Gods forgiveness ?

So also we read that the high-Priests offered for their own sins, and did typically bear the sins of the holy things, noting that our best works want Christs attonement to make them acceptable.

They came not from such a pure principle of grace as doe exactly fill the Soul, but some corruption remaining stayns them with some defects, there being in the principle of grace some defects, and the works flowing from it, some imperfection : Because in this life it is not consummate, as I have shewed, and shall further shew.

And

And therefore sin dwelleth in us, and is not wholly abolished. God reseves the consummation of grace for the state of glory.

Grace is glory begun, glory is grace consummate : Glory inchoat here, grace perfected hereafter. *The spirits of just men made perfect are in heaven, Heb. 12. 23.*

All our graces are imperfect in this life. To speak of those 3.

First, Faith is not perfect in this life, because Faith must be 1.  
grounded upon knowledge ; *For how shall they believe in him whom they doe not know?*

But the Apostle tells us, *That we know but in part, 1 Cor. 13. 12: and therefore we believe but in part :* So that our Saviour may say of the best of us, as once to his Disciples, *O ye of little faith, Matt. 8. 26.*

And the best of us may say unto him, with him whose child was possessed, *Mark 9. 24. Lord I believe ; help my unbelief.*

Again, Faith is not simply perfect in this life, because that which is perfect admitteth no increase nor addition : But there is no man that liveth in this life which can say that he believeth so perfectly, as that he hath not need continually to pray, *Lord increase our faith :*

Therefore there is no man can say his faith is perfect ; and yet his faith shall be perfect hereafter.

For it is absurd to say there is no Faith in heaven, because Faith is *tam apparentium, quam non apparentium*, as well of things seen, as of things not seen, according to our common saying I believe mine own eyes.

Surely we must believe the continuance of that happiness which we have in heaven, and therefore there is a perfect Faith in heaven, because it is grounded upon a certain knowledge.

Secondly, Our hope in this life is imperfect ; for although 2.  
the Apostle compares it to an Anchor, yet that doth no wayes prove the perfection of Hope, but yeeldeth a great consolation unto us, that although we should feel our hope wavering and reeling sometimes to and fro, yet it is sure enough to stay us and preserve us against all the windes and stormes of Satan.

Thirdly, Charity is not perfect in this life.

First, Because, as I proved before, *we know but in part, and therefore we can love but in part.*

It is a Maxime amongst Divines, that *tantum scimus, quantum diligimus*, imperfect knowledge cannot produce perfect charity.

*Quod latet ignotum est, ignota nulla cupido*, Ovid. Things unknown cannot be loved, and according to our knowledge and acquaintance with any one, so is our affection towards that one.

Bernard saith *we can neither desire what we know not, nor enjoy what we love not*: We love things according as we know them, and therefore seeing in heaven, we shall know God so perfectly, as such Creatures are capable of knowing him, many degrees better than we know him now:

We shall in like manner love him far otherwise than we love him now.

2. Secondly, *Perfect Charity expels fear*, 1 John 4. 18. but there is no Saint on earth without feare, therefore no Saint here indued with perfect Charity.

3. Thirdly, *Perfect Charity expelleth sin, for love is the fulfilling of the Law*, in Rom. 13. 10. And perfect love is the perfect fulfilling of the Law, and where the Law is fulfilled, there is no sin committed, because *sinne is the transgression of the Law*, Gal. 5. 14. 1 John 3. 4.

*But in many things we offend all*, James 3. 2.

And therefore there is no man indued with perfect Charity.

*Greater love can no man have*, saith our Saviour, *than to lay down his life for his friend*, and yet this is not perfect; for they may doe it out of vain-glory, pride, and ambition, for a vain-glorious reputation, as many have done for the safety of their Common-wealth.

They may doe it for many other sinister ends, yet this cannot prove a perfection of Charity.

There cannot be a greater argument and signe; yet our Saviour doth not bring this to prove the perfection of our love.

Which we cannot judge of, because their ends, intentions, and many other circumstances, which are requisite for the perfection of any thing, are unknown.

But to shew the greatnesse of his love by the surest argument, that

that he could make unto them, so far as might be understood by outward apprehension.

And as for the testimony of St. John 15:14. that is, an hypotheticall proposition that can never prove the perfection of charity, because we are never able to perform the condition.

For although *Bellarmin* saith, *We can keep Gods Word*, that is, fulfill his Commandement; yet he proves it not.

And for to say his Commandements are not grievous, and to say, that we can keep them, is not the same.

For a thing may be very light, and yet heavier than I can bear; For the Commandements are just, and holy, and good, *Rom. 7. 12.* And the yoke of obedience is easie and light, *Mat. 11. 30.* yet it is more than we can doe; and a great deale heavier than we can beare, *Mat. 15. 14.*

And that not in regard of the heaviness of the things required; but in respect of the weaknesse of us that should perform them.

It must therefore follow where there is imperfection of Grace; there must needs be sin, but in this life Grace is not consummate and perfect, *Ergo, &c.*

Lastly, that which is the priviledge of the Saints in Heaven is not to be attained here on Earth; but to be exactly perfect, to be filled with God, to have no defect or imperfection remaining, is the priviledge of the Saints in Heaven.

Therefore not the priviledge of the Church Militant.

Here we pray, *Enter not into Judgement with thy Servants.*

*O that my waies were so directed that I might learn thy Statutes.*

*Make me a cleane heart, O God.*

Here we still finde our need of Christ our Mediator, who is our Advocate with the Father, *1 John 2. 1, 2.* What need of an Advocate if no sinne? When shall he exercise his Office, if not for us in this life? &c.

Here we have cause to admire Gods Mercy, to bewaile our finnes, to goe forward, to rise after falls, to be kept by the mighty power of God, *1 Pet. 1. 5.*

But in Heaven, sinne and feare shall be gone, and all tears wiped away from our Eyes.

I hope what I have written may suffice for satisfaction, to them whose eyes the God of this World hath not blinded, that sinne will have a being in the best of men, so long as our souls have a being in these houses of clay.

As to our adversaries, I shall pray all that are faithfull to pray with me for them, that God would open their eyes that they may see their sinne; and then I doubt not but that they will be ashamed of their Doctrine.

Considering out of what puddles they draw them, either from *Pelagius*, or *Bellarmines*, *Bayly*, *Beccanus*, the Jesuits, or from the Adamites, who are conceited that they are renewed to that purity which *Adam* had before the fall, *Daneus* on *Augustine* heresibus 6. cap. 31. or else from some of *Romans* fraternity, that are now crept in amongst us, who are very well versed in the old trade of Arch heretiques, falsifying truths to maintain lies.

But I doubt not but God will discover them in due time, and in the intervall will keep them that are his, from being deluded by them.

What? Men without sinne? all without sinne?

It was good hap for the woman that was taken in adultery, *John* 8. that her accusers were none such as these Preachers, for if they had been such they would have obeyed our Saviour.

And the woman had not scaped without a volley of stones, about her ears.

And if it be true that they say, that a man may live and not sinne; then that Article is in vain to believe the forgiveness of sinne: What need I believe the forgiveness of sinne, if I be without sinne?

But to draw towards conclusion of this point; I shall say as the Eunuch answered *Philip*, *Acts* 8. 30, 31. When he asked, Understandest thou what thou readest? How can I (saith he) understand without a guide?

So we may answer the Lord, when he commands us to walk in his wayes.

How can we walk in thy wayes, O Lord, without a guide?

I shall therefore commend this counsell, to all people that desire to serve the Lord, and to walk in his wayes, as a point of good Religion.



To turn the Lords precepts into prayers, and to say with holy David, Psal. 43. 3. *Send out (Lord) thy light and thy truth, and let them lead me into thy holy Mountain and thy Tabernacle, and as in the 143. 10. Let thy good Spirit lead me into the land of righteousness.*

And from blinde Jesuiticall Guides, with their false pretended new lights in a dark Lanthorn, their feigned lies, pretended Revelations, but delusions, Good Lord deliver us.

Much good may their perfection on earth doe them.

The Lord in mercy discover unto me my imperfections more and more, and humble me in the sense of them so long as I live on earth, that I may alwayes with the poor Publican say *Lord be mercifull unto me a sinner* : And that with St. Paul I may still forget what is behinde, and still press forwards towards the Marke, putting forth all the strength that the Lord shall be pleased to lend me, and improve all opportunities that the Lord affords me to the best advantage, for the mortifying of sinne and sinfull corruptions in me, and for the growing in grace untill I attain unto the measure of the stature of the fulnesse of Christ, which shall be after grace consummate in heaven hereafter.

And for him that can finde perfection here on earth, let him never look for it in Heaven.

Now in the last place I shall say you down some of their arguments against this truth, and some of the Scriptures that they wrest to maintain their error.

First, They deny originall sinne, and say it is taken away from the Saints of God on earth; and therefore they cannot derive it to their posterity.

Unto the antecedent we answer, that we must distinguish of sinne. There are three things therein: the Offence, the Obligation, the Pollution.

For the first, Although God hates sinne in his dearest Saints, yet this to the regenerate man is abolished and blotted out by the mercy of Jesus Christ.

Secondly, For the Obligation of the Sinner to punishment, this likewise is pardoned to such a man through Christ.

But as concerning the pure essence of sin, the pollution thereof, that is, the vicious inclination or propensities which that sin

leaves in us, to fall into it or the like, this remaineth in them.

Although the power and strength of this be taken away, that it cannot reign in a regenerate man, yet the life and being of sinne is not quite taken away.

And thus we say, *God forgiveth all our iniquities, and healeth all our infirmities, Psalm 103: 37. quoniam* as to the fault, guilt, and strength; yet this is not done all at once, but gradually, by degrees, he begins this cure here, and goes on from day to day. But this renewing is not perfected in this life otherwise then as I have shewed you.

Wherefore the godly doe derive such a corrupt nature to their posterity as they themselves have.

But they reply, That which Parents themselves have not, they cannot derive to their posterity.

But the guilt of original sinne is taken away from regenerate Parents; therefore, at least, the guilt is not derived.

Unto this we answer, we must distinguish of the Major.

The Parents indeed convey not to their posterity that which by nature they have not.

But they are freed from the guilt of sinne, not by nature, but by grace and benefit of Christ; wherefore Parents derive unto their posterity, not righteousness which is freely imputed, but unrighteousness, unto which themselves by nature are subject.

And the cause why they derive their guilt unto them, and not their righteousness, is this.

Because their posterity is not born of them according to grace but according to nature; Neither is grace and justification tyed to carnal propagation, but to the most free election of God, as *Rom. 9. Esau and Jacob.*

Again, the death of Infants prove they have sinne, because God being most just, inflicts not this punishment but for sin, *scilicet non peccati morte.*

*Death men over all men, for as much as all men have sinned.*

Although Infants doe neither good nor evil, nor offend, nor after the similitude of *Adams* transgression, yet they have sinne in them, for which death reigneth over them.

They want not the faculty of will, though in act they will not sin, yet they will it by inclination, and corrupt inclinations

not sinners. *Rom. 7. 5.* I had not known lust, to be sinne, unless the Law had said, thou shalt not lust.

And thus saith *Brown* and *Chrysostome*, *Adam's sinne was no personal offence in any univers.* Adam stood at the root of all mankind. His sinne was his hand writing, by which he made all his posterity debtors unto God even for that sinne; though themselves should have sinned no more.

Secondly, They say concupiscence without consenting to it is no sinne; and to maintain this error, they bring *Thomas Aquinas*, who saith, the first motion of the lust of Adultery is not sinne, because it is an imperfect act; but if consent be given to it, then it is a perfect act, and is sinne.

So *Coster*, in his little *Enchiridion*, affirmeth, that concupiscence proceeds from sin, and tendeth unto sinne, but is not sinne; and this he laboureth to expresse by this similitude.

He that heares (saith he) another man speaking filthie language and consents not to it, but rather is angry at it, and reproveth it, sinneth not, but merits a greater reward; Even so when one concupiscence leads out any sinfull motion, if we consent not we sinne not.

And the Fathers of that Councell of *Trent*, which have a many Curles in Canons, have decreed in this manner, Concupiscence, which sometimes the Apostle called sin, the holy Synod declares that the Catholique Church did never understand it to be called sinne, as it is truly and properly sinne in the Regeneracy.

But because it commeth from sinne, and inclineth to sinne.

But for answer, We say that the Apostle, in *7. Rom.* towards the latter end, condemneth concupiscence for sinne, even when consent is not given unto it.

For the profits of him self that he resisted these motions of sin, but was oftentimes fore against his will captivated by them.

He condemnes them as evil, albeit he gave no consent unto them; For the Law doth not only condemn sinne in the branch, but also in the root.

There shall not be in thee any evil thought against the Lord.

*R. p.* I will lay you down a reason to confirm this truth. Consent in its own nature is a thing indifferent. If that whereunto I consent be good, my consent is good; but if it be evil, my consent is evil.

If the first motion of sinne be not an evil in it self, as they say, then it is not an evil thing to consent unto. For that which is not evil in it self, by my consenting cannot become evil.

It is not then the consent following that makes the preceding motion to be evil, but it is the preceding evil motion that makes the subsequent consent evil.

Now as for *Cyprian* his similitude, it makes plainly against himself.

For it is true indeed, that he who heareth evil spoken and reproves it, is worthy of praise.

But it is also true, that he who spake the evil hath sinned; Even so albeit we doe well when we consent not to the motions of concupiscence in us.

Yet concupiscence is not the lesse to be condemned; because it hath sent out into the care of our Soul, the voyce of a filthy desire, which is not agreeable to Gods most holy Law.

And of this Judgement with us, are also the ancient Fathers, *Aug. Ser. de temp. 45.* When I lust, saith he, albeit I consent not to my lust, yet that is done in me which I will not, and which also the Law will not. And again, thy desire should in such sort be unto God, that there should not be in thee at all so much as concupiscence which hath need of resistance; for thou resistest and by not consenting thou overcomest; but it were better not to have an enemy, than to overcome him.

With him agrees also *Bernard*, That kinde of sinne (saith he) which so often troubles us, I mean Concupiscence and evil desires, may, and should be repressed by the Grace of God; so that it reigns not in us, and that we give not our Members weapons of unrighteousness to sin, and that may stand in no glorification to them who are in Christ; yet it is as necessary as death.

From all which it is evident, that the motions of Concupiscence are evil and sinfull, even when they are repressed, and no consent given unto them.

The Pelagians denyed Concupiscence to be sinne, but the

*Law saith the contrary, Thou shalt not covet; and Rom. 7. 7. Paul saith, I know no sinne but by the Law, &c.*

*The Pelagians were condemned in many Councils summoned and gathered together, for confutation of Pelagius and Celestius their heresies, about the year 410. and sometime after, as in the Milevitan Council, the fifth Council of Carthage, and the Council of Palestine in the East.*

*I shall lay you down one or two of their main Objections.*

*Naturall things are not sin: Concupiscence, which is a propension to those things which are forbidden by the Law, is a naturall thing; therefore it is no sinne.*

*Ob.*

*There is a fallacy in the Accident in the Minor; for inordinate Concupiscence was not before the fall, but happened unto our nature after the fall.*

*Sol.*

*So then it is naturall, not of it self, but by Accident (to wit) inasmuch as since the fall, it is born and bred with us.*

*As it is naturall, that is an evill accident, inseparably cleaving to a nature good in it self.*

*Secondly, there are severall termes in the Syllogisme, by reason of the ambiguitie of the word naturall; for in the Major, it signifieth a good thing created of God, in nature (to wit) mans Appetite before the fall, which was not contrary to the Law and Will of God.*

*In the Minor, it signifieth a thing which we have not by Creation, but which we have purchased unto us after the fall.*

*But say they, An affection or appetite even in nature is not corrupted to desire good things: and eschew hurtfull things, is not sinne, because it is a thing made of God; but such is Concupiscence.*

*Rep.*

*To the Major, the Appetites and motion of nature, are good in themselves as they are merely motions, not as they are inordinate motions, and are carryed to such objects as God hath forbidden, as all motions and appetites of corrupt nature are.*

*Sol.*

*Because either they affect not such objects as they ought, or affect them not in such sort, and to that end which they ought.*

*And therefore are all vicious and very sinnes, Mat. 7. 18. An evil tree cannot bring forth good fruit.*

*To desire the fruit of a tree was naturall, but to desire it contrary to Gods expresse commandment, as it was desired of the first man.*

How, was a motion in its own kind and should corrupt and very sinne.

**Ob. 2.** That which is not in our power to cause either to be in us, or to be in us, is no sinne: Concupiscence is for sinne, that it is in our power to stoppe and put off; therefore it is no sinne.

**Sol.** The Major is false: for sinne is not to be affected by the liberty or necessity and bondage of our nature.

But by the Will and Law of God, whatsoever disgusteth herewith is no sinne, whether men have power to avoid it or no.

And God requiring of us impossible things doth not injure us, because he commanded them when they were possible.

Though we have now lost this ability of performing; yet God hath not lost his right of requiring that of us, which he left with us.

**Ob. 3.** Sinne maketh men obnoxious to the wrath of God, but Concupiscence doth not make the regenerate obnoxious to the wrath of God, for there is no condemnation to them that are in Christ Jesus; therefore Concupiscence at least in the regenerate is no sinne.

**Sol.** There is a fallacy of Accident in the Minor; for it is but by Accident that Concupiscence doth not make the regenerate obnoxious to Gods wrath; that is, by reason of the Grace of God, not imputing it to the faithfull.

But this commeth not thereof, as if Concupiscence were not sinne.

For neither doe other finnes condemn the regenerate, nor because they are no finnes, but because they are remitted by Christ.

**Ob. 4.** In Baptism original sinne is taken away; therefore Concupiscence is not sinne in those that are baptized.

**Sol.** To the Antecedent, original sinne is taken away in Baptism not simply, but as touching the guilt of it.

But corruption and inclination to sinne remaineth in them that are baptized.

And this it is, that the Schoolmen say, the formall of sinne is taken away, and the materiall remaineth.

**Rep.** But they say, where the formall is taken away, there also the thing it self is taken away, because the form of every thing is the cause of the being of it.

But in Baptism the formall of original sinne is taken away; therefore



Therefore original sinne in it self is taken away in Baptism.

Here is a fallacy taking that to be generally meant of the whole, which is spoken but in part.

Sol.

The formall of sinne is taken away, not simply, but as touching the guilt of it.

For there is double formall of sinne.

First, a repugnancy with the Law, and an inclination to sinne.

Secondly, the guilt which is the ordaining of it to punishment, the guilt is taken away but the inclination abideth, Rom.

7. 23. *I see another Law in my members rebelling against the Law*

*of my minde.*

And this you see that although original Concupiscence is not

a free and voluntary transgression of Gods Law, and so not

sinne as a full sinne be, but an inbred perversity of nature that

opposeth the Law of God, and makes us apt to transgresse the

same, it being like a fiery furnace, so hot though it yield no

flame, yet it is ever ready to burn every combustible substance

that lights upon it.

Yet it is most apparent that it is a sinne, and that prohibited

in the tenth Commandement.

This I hope may suffice in answer to these objections, which

have been so fully confuted in former ages, that were not these

men past all flame, they would never goe about to revive such

Heresies, that we had hoped had long since been buried amongst

us.

But so long as there is a Devill in Hell, and a Pope at Rome, we

must never expect to be free from such disturbers of our peace.

Come we now to the Scriptures which they alledge, and wrest

to maintain their errors, and against the truth of our position;

that sinne will have a being in the best of men, so long as their

Souls have a being in these houses of clay.

The first Scripture that we may take notice that they cite,

may be that in the Rom. 6. 6. *we that are baptized into Christ*

*are baptized into his death. That the whole body of sinne might be*

*destroyed.*

From whence they conclude, That the corruption of old Adam

is quite abolished, and that they are perfectly quitted from sinne,

and perfectly renewed by Grace: Unto this I answer, as in part

before.

before.

before, that the guilt of sin, which the Schools term the form of sin, this is taken away in baptisme.

Secondly, the corruption of sin, which they call the matter of sin, and this is likewise to be considered two ways.

First, in respect of the dominion of sin, and thus the matter of sin is taken away from the elect, because sin in them is not like a Prince that ruleth over them, but like a Slave that rebelleth against them.

Secondly, in respect of the being of sinne, and thus the matter of sinne is not taken away from Gods Saints, because St. Paul saith, *The flesh lusteth against the spirit*, Gal. 5. 17. and as he saith of himself, *Rom. 7. 23*

And therefore seeing the Apostle saith not, let not sin be in your mortal bodies; but let not sinne reign. If no sin did remain there were no danger of reigning. And as Aug. hath well observed, it is apparent that sinne and concupiscence is taken away in Baptisme. *Non ut non sit, sed ut non sit*, not as touching the being of it, that we should be without sin; but as touching the rule of sin, that it should not hurt us, nor hinder us to attain unto everlasting happinesse.

And so Anselme saith in *Rom. 6. 6*. *That the body of sinne is destroyed.*

Not that our inbred corruption should on the sudden be consumed in our flesh that liveth, but that it may not be imputed to him that is dead, though it was in him while he lived.

Because sin is destroyed not from having a being in us while we are alive, but that we should not be compelled to serve it in our life, and that it should not deprive us of eternall life.

*Rom. 6. 2. We are dead to sinne, dead to the Law, free from sinne.* And they that are born of God, that is, regenerated and sanctified, *doe not sin*. And that our old man, that is, all the corruption of Adam, is destroyed and passed away, and all things are *become new*, *Quia Christianus renovatur ex per omnia*, because a regenerate man is renewed in all things throughout, in every part and power both of body and soul, and therefore the Regenerate are quite free from all corruption of sinne, and indued with all perfection of grace.

*Resp.* In answer, that it is not the meaning of the Holy Ghost in those

2. Script.  
Rom. 6. 2.  
Cap. 7. 4.  
1 John 3.

those or the like places, to shew that sin is quite abolished and grace perfected in the Saints, no otherwise then I shewed unto you before.

*Inchoative, non perfective*, by way of inchoation, not perfection.

But the spirit of God by these formes or phrases would give us to understand two special things.

First, To assure us that now sin is like a serpent crushed in the head, according as God said, *Gen. 3. 15. That the promised seed should bruise the Serpents head*; and therefore can never recover his former strength, nor any wayes hurt the regenerate man, but only to bruise his heel, that is, by the wrigling of her tail, to cause some temporary affliction to light upon them.

Secondly, to signifie unto us that this should be the main scope of all Saints, to strive continually to mortifie the deeds of the flesh, and to doe their best endeavors to be clean rid of them, *and for to perfect holiness in the fear of God, 2 Cor. 7. 1.*

And this is plainly intimated unto us in all the exhortations of the Scriptures, as where we are advised *to abstain from filthy lusts, and mortifie the deeds of the flesh*, and the like.

For if there were no lusts, no deeds of the flesh in us, to what end are we bidden to mortifie them?

*1 John 3. 9.* quoted before, *He that is born of God sinneth not*, *Script. 3.* therefore, say they, the regenerate sin not.

First, He sinneth not to death; For they doe not wholly forsake God, albeit they may sin against their Consciences, but they retain still some beginnings of true godlinesse, by which, as by sparks, they are stirred again to repentance, as *David, Peter*, and others.

*Ans.*

Secondly, He sinneth not as he is regenerated, but he sinneth as long as he abideth in this life, sin not reigning in him, and yet sometimes reigning too, as he is regenerated but in part, and in part carnall; For regeneration or renewing us to the Image of God, is not perfected in an instant, but is begun only in this life, as I have formerly shewed you, and in the life to come, is at length finished; for so doth *John* himself pronounce of himself, and all the Saints in this life, *1 John. 1. If we say, &c.*

*And if we acknowledge our sinnes, he is faithfull and just to forgive*

*forgive us our finnes*; this therefore is the meaning of St. *John*, that the regenerate indeed doe sinne: but yet not so as that they make much of their sinne. Or doe so at any time yeeld and assent to evill desires, that they cast away all love of godlinesse, and repent not.

For alwayes in the regenerate there remaineth some remnant of a regenerate nature.

Which causeth either a strife against sinne, or else true repentance (that is) it suffereth them not to sinne to everlasting destruction.

Or thus more briefly, He that is born of God makes not a trade of sinning, he lives not in his sinne, he lies not in his sinne, he delights not in his sinne, he sinnes not with purpose, with pleasure, with malice, with perseverance, sinne raigneth not; but as the Apostle saith, *the evill that I doe I would not doe*, &c.

*Object.*

It is said, *His seed remaineth in him, neither can he sinne because he is born of God.*

*Sol.*

The Spirit of God remaineth in him; so that he cannot sinne a sinne unto death, he cannot come under the power of sinne.

*Script. 4.*

1 Pet. 1. 23. *Being born a new, not of mortall seed, but of immortall, by the word of God who liveth for ever.*

If therefore, say they, the seed of Gods word never dieth in them that are born a new, they ever remain regenerate and ever retain Grace, neither ever fall into sinne.

*Ans.*

I answer, first, that the regenerate may loose and doe often loose Grace, and the holy Spirit, as concerning some gifts, sometimes more, sometimes fewer; although they loose it not if we respect all the gifts.

For still there abideth in them some beginning or print of true Faith and conversion, which although when they yeeld to evill inclinations or desires, it is so oppressed and darkened that it neither can be known of others, neither confirm them of the Grace of God, and their own Salvation for the present, yet it suffereth them not wholly to forsake God and the known Truth, and to cast away their purpose of embracing by Faith, the Merits of the Sonne of God: So *David* prayeth *Psal. 51. 10, 11. Create in me a clean heart, O God, and renew a right spirit within me, and restore me to the joy of thy Salvation.*

*He.*

He had lost therefore cleanness of Heart, rightness and newness of Spirit, and the joy of Salvation, which he beggeth of God to be restored unto him; and yet he did not wholly want them, for otherwise he would not have asked, neither would he have looked for, from God, this renewing and restoring.

Secondly, The Seed of God, that is, the Word of God, working true Faith and Conversion in the Elect, abideth and dyeth not in the regenerate, as concerning their conversion and finall perseverance, how ever they may fall often, grievously, and foully before their end.

*If they had been of us, they would have continued with us, saith the Apostle, 1 John 2. 19.*

*A good tree cannot bring forth evil fruit.*

I answer, it cannot as it is good, which shall so come to passe in the life to come.

But if it be partly good and partly evil, such is the fruit also, whereof we have sufficient tryall and experience in this life.

*Eph. 5. 25, 26, 27.* This shews us how Christ in this life by the Word & Sacrament and the operation of Grace doth cleanse us, that in the state of glory we may be perfectly holy without spot or wrinkle; and that the words are to be understood of the state of glory I shall prove by these ensuing Reasons.

First Reason, Because here we are absent from Christ, and know but in part; and so although we love inchoatively yet we love not perfectly.

Second Reason, Because otherwise there would be no distinction between the state of Glory, and the state of Grace, if Grace were consummate in this mortall life.

Third Reason, Because the Saints on Earth have sinne remaining in them, and they that deny it are liars and no truth in them. And we shall finde that all the Fathers against the Novatians and Donatists so understand the place.

The Church Triumphant without spot or wrinkle, and not the Church Militant.

*2 Tim. 4. 7.* Paul had fought a good fight and finished his course, And, say our adversaries, had he not subdued his body, and brought it into subjection? *1 Cor. 9. 27.*

I answer first, Paul fought a good fight and finished his course, being

2.

Scrip. 5.  
Answ.

Script. 6.

1 Reas.

2 Reas.

3 Reas.

Script. 7.

being now ready to be offered up, yet not so as to obtain exact perfection of Grace, and so as to be without all sinne inherent, of which he complains, *Rom. 7.*

*Peter* also led whither he would not, when he was to suffer, *John 21. 18.*

*Paul* kept the Faith, and he who said to him *my Grace is sufficient for thee, my power is made perfect in weaknesse*; enabled him to overcome though he had corruption remaining, and buffetings of Satan.

2. Secondly, *Paul* by fasting and prayer, kept down his body to bring it into subjection, that he might not be rejected of God. And this shews his continuall warfare against the flesh; as *Aug.* saith of himself, *I have continuall warr, with fasting, &c.* noting that by fasting prayers, and tears, he fought against corruption remaining.

*Script. 8.* *Eph. 4* from the 10. ver. to the 15. God gave gifts, and teachers from Heaven to bring us to a stature of perfection in Christ, for the edifying of the body of Christ, &c.

I answer, We grant that the ministry of the Word is given, not only to convert men from sinne, but after to perfect them in holiness. But yet as the same *Paul* speaketh, *Acts 20. 32. Which is able to build you up.*

This is all to edifie and build up the Saints more and more.

Yet though they grow under the Word and Ordinances, they doe not attain to exact and compleat perfection; so as in this life to be without sinne or to have Grace consummate, but still grow and edifie one another in love.

But the measure of the stature of the fulnesse of Christ, is attained in the state of Glory, not in Earth; in the state of Grace we are growing, but not exactly perfected till we are glorified in Heaven.

Here we have perfection of parts, there perfection of degrees.

The last objection which hitherto I have met with, that is necessary to be answered, is this.

They say, *That the Apostle prayed for the perfecting of the Saints, Heb. 13. 20. 2 Cor. 13. 9. 1 Pet. 5. 10. and surely they prayed for things feasible and attainable, nor can the prayer of*  
Christ



*Christ for the same be in vain, John 17. 23. I in them and they in me, that they may be made perfect in me.*

I answer, the Apostles prayed for the perfecting of the Saints, and so did our blessed Saviour and they obtained what they prayed for (that is to say) to have them sincere in this life and to have Grace consummate in the state of Glory.

But they reply, *Is sinne pardoned and mortified, and yet remains?* Rep.

I answer, It is so pardoned, as not to be imputed, it is so mortified that the power and dominion of it is taken away.

Yet it remains to be more and more mortified, and wholly cast out at the death of the body, the last enemy that shall be subdued is Death, sinne shall be cast out at the death of the Body, and Death shall be destroyed at the generall Resurrection, and so be the last enemy destroyed.

But say they, *when must sin be purged out, if not here in this life?* Rep. *Must we carry the remainder of sin into the Kingdom of Heaven, whercunto no unclean thing shall enter? Rev. 21. 17.*

I answer, Men shall not carry the remainder of sinne into Gods Kingdom with them, but they shall lay it down at the death of the Body.

The Their only converted shall be that day in Paradise: the souls of Saints departed goe home to God; and Grace is consummate into Glory: and as for that Rev. 21. 17. It is confessed by their own fraternity is the state of the Saints, in *Patria* not in *via*.

And thus briefly have I proved unto you, the truth of the point, That sinne will have a being in the best men; so long as their Souls have a being in these houses of clay, and this I hope may be sufficient to satisfie the people.

If I shall meet with any new argument from my Friend against the truth of the point, God assisting I shall endeavour to answer them by way of replication for their full satisfaction: as for the old arguments truly they are so stale, that they stink before God, and good men (*Romes* good Creatures excepted.)

They have been so fully answered and confuted, that were not men past shame, set on work by Hell, and engaged for wages to *Rome*, they would forbear thus to disturbe the peace of Gods Church.

But we doubt not but, maugre the malice of Men and Devils, truth shall be hereby made more manifest, and shall prevail.

And the folly of those that resist the truth shall be made manifest to all men. The Lord grant that we may obey the Apostles command, *From such to turn away*, and the Lord in mercy strengthen our faith in the beliefe of that promise, *2 Tim. 3. 9.* that in Gods good time it shall be performed. The promise is, *They shall proceed no further.*

Come we now to the second Position, which is this: I deny that any man by grace in this life can perform such perfect obedience to the Law of God as not to offend against the same, or to be thereby justified otherwise than in and through Christ of grace given.

And this, God assisting, I shall clear as the former, dividing the same into three branches.

1. First, That no man by grace can perform such perfect obedience to the Law of God, as not to offend against the same.
2. Secondly, That no man can be justified by the works of the Law, or by his obedience thereunto.
3. Thirdly, That we are only justified by the righteousness of Christ.

And first, of the first. No man can by grace in this life perform, &c.

For the better understanding the point we must know, that grace is an equivocall word, and it is taken two waies in Scripture: First, *pro gratia gratia data*: For the free giuft of God infused into our hearts by the Holy Ghost.

And secondly, *pro gratia gratum faciente*, for the free favour of God whereby he makes us acceptable to himself; and in this sense we say that we are justified by Gods grace, that is, by the free favour of God, whereby he imputeth not our sin unto us.

But accompteth us as just, by imputing the justice of Christ unto us.

Now according as grace is taken in the first sense, I say that so no man by grace can perform in this life such perfect obedience to the Law of God, as not to offend against the same, or to be thereby justified, &c.

God never gave, or ever will give such grace to any to fulfill  
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the righteousness of the Law in their own persons, and so thereby justified or found righteous by the same; for it stands not with the glory of Christ that any such grace should be given from above.

And the reason may be this; If by our infirmities the strength of Christ is made perfect: It must follow that by our strength the virtue of Christs Crosse must be abated, 2 Cor. 12. 9.

And in 2 Cor. 5. 20. the Apostle saith, *God hath made Christ to be sin for us who knew no sin, that we might be made the righteousness of God*; as I said before, he doth not say actively that we should make or work our own righteousness; but passively, *That we should be made*, that is *ex debito misericordia*, of Gods free mercy, *the righteousness of God*, and that, *Not by our selves*, lest we should glory in our selves, but by another, *Jesus Christ*, blessed for ever more.

And thus the Apostle, 3 Phil. 9. relinquisheth his own righteousness, *That he might be found in Christ, &c.*

No man therefore by grace infused by the Holy Ghost can perform such perfect obedience unto the Law of God in this life, as not to offend against the same, or to be thereby justified, &c.

I grant that unto the Regenerate, the Law in some sort is possible.

As first concerning outward order and discipline.

Secondly as concerning the imputation of Christs righteousness, that is, by the benefit of justification and regeneration, both which benefits we obtain by faith: For such God looketh upon in the face of his Son, in whom he is alone well pleased, Mat. 3. 17.

And his fulfilling the Law is their fulfilling, though not in the same manner, yet in as good effect as if it had been by themselves done, and that thus.

Hee for them, they by him; He actually performed, they by imputation; He by virtue and merit, they by gift and grace.

And thirdly, as touching the beginning of inward and outward obedience in this life. *This is the love of God, that we keep his Commandments*, 1 John 5. 3. But the Law is impossible to the Regenerate in respect of God, that is, as touching the perfect inward and outward obedience of the Law, as Psalme

143. 2. *Enter not into judgement with thy Servant, &c.*

1. For first, They fulfill not the Law perfectly, because they doe many things contrary to the Law. *In many things We offend all, James 3. 2.*

*And who knows the errors of his life, &c. Psalms 19.*

2. And those things also which they doe according to the Law are imperfect; For in the Regenerate, as I shewed you in the former position, there are many sins yet remaining, as originall sin, ignorances, and impurities, &c. which they themselves acknowledge and bewail, *Isay 64. 6.*

*We have been as an unclean thing, and all our righteousnesses are as filthy rags.*

Or thus, the perfect obedience to the Commandements of Gods Law is fulfilled in us two manner of wayes.

First, by application of Christs righteousness to us; He is our Head, and we his Members, and are so united with him, that now we are not to be taken as sundry, but as one body with him.

By virtue of the which Communion it comes to passe, that that which is ours is his, and that which is his is ours; So that in our Head we have fulfilled the Law, and satisfied Gods justice for our sinnes, as I shewed you before.

2. Secondly, it will be fulfilled in us by our perfect sanctification, though now we have but begun obedience, and in part.

The Lord Jesus at the last day, when the last enemy, which is death, shall be subdued, shall bring it in us to perfection.

This is the end which Christ hath proposed unto himself, *Eph. 5. 26.* and whereof he cannot be frustrate; as he hath begun it so he shall finish it.

He shall conform us to the Law, the righteousness thereof shall be fulfilled in us.

There shall not be left in our nature so much as a sinfull motion or desire, but he shall at the last present us pure and without blame to his Father. He shall make us perfectly answerable to that holiness which the Law requireth, and in his own good time shall bring it to passe.

But that the Law is fulfilled in men in this life, is denyed by some

Some of their own fraternity. *She is condemned*, saith Cajetan, *but not excommunicated.*

Again, the Apostle affirmeth positively, That no man shall be justified by the works of the Law, as in *Gal. 2. 16.* remarkable, *Rom. 10. 4.* *Christ is the end of the Law for righteousness to all that believe:* and in *2 Gal. 2.* *If righteousness come by the Law, then Christ died in vain.*

And in the 3. and the 11. 1. it is evident, that no man is justified by the Law, for the just shall live by faith.

And in the 18. verse, if the Inheritance be of the Law, it is no more of Promise: But God gave it to Abraham by promise, and it is Faith that answers the promise, obedience holds no proportion with it.

Again, in *Rom. 8. 3.* the Apostle saith, *For that that was impossible to the Law, in as much as it was weak because of the flesh, God sending his own Sonne in the similitude of sinfull flesh, and that for sin condemned sin in the flesh.*

Where the Apostle, having in the first verse set down a Proposition of comfort, belonging to them who are in Christ, and confirmed it in the second verse, he here proceedeth to the explication of the confirmation, and doth declare how it is, that Christ hath freed us from the Law of sin: And first he sheweth us in this place how Christ hath freed us from the condemning power of sinne.

Namely, that he, taking upon him our nature, and therewithall the burthen of our finnes, hath condemned sinne in his blessed body, and so disannulled it, that it hath no power to condemn us.

And this benefit he amplifies, shewing that by no other means we could obtain it.

For where without Christ there is but one way for men to come to life, namely, the observance of the Law,

He lets us see it was impossible for the Law to save us.

And least it should seem that he blamed the Law, he subjoyns, that this impotencie of the Law proceeds from our selves;

Because that we, through fleshly corruption that is in us, cannot fulfill that righteousness which the Law requires.

Now the impotencie of the Law appears in these two things.

First, It craveth of us which we had not to give, namely, perfect obedience unto all the Lords Commandements, and that  
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under pain of death, which albeit most justly is required of us, considering that by Creation we received from God a nature so holy that it was able to do the Law, yet now by reason of the deprivation of our nature, drawn on by our selves, it is impossible that we can perform it.

2. Secondly, The Law could not give that unto us whereof we stood in need, namely,

That the infinite debt of Transgression which we had contracted, should be forgiven untous.

This I say the Law could not doe, for the Law commands obedience, but promises not pardon of disobedience. Yea rather, it binds the curse of God upon us for it.

And again, We stand in need of a supernaturall grace, to reforme deformed nature, and this also the Law could not doe, it being a doctrine that shews us the way of life, but doth not minister grace unto us to walk therein.

But all these which the Law could not doe, Jesus Christ, by whom commeth grace and life, hath done unto us.

Therefore there is no life to be found in the observance of the Law.

It being impossible for the Law to give: They therefore that seek life only in the observance thereof, shall never find it.

Again, the Apostle in another place calls the Law the Ministry of death and condemnation, and that because it instantly binds men under death, for every transgression of her Commandements.

So that he that hath eyes to see what an universall rebellion of nature there is in man to Gods holy Law:

Yea what imperfections and discordances with the Law are remanent in them, who are renewed by grace, may easily espy the blinde presumption of those who seek life in the ministry of death.

Yet so universall is this error that it hath overgone the whole posterity of Adam.

Nature teaching all men, who are not illuminated by Christ, to seek salvation in their own deeds, that is, to stand in the covenant of works:

But the Supernaturall doctrine of the Evangelist teacheth us  
to



to transcend nature, to goe out of our selves, and to seek salvation in the Lord Jesus.

And so to the Law, not that we seek life by fulfilling it, which were impossible, but as a School-master to lead us unto Christ, in whom we have remission of our sin, sanctification of our nature, acceptance of our imperfect obedience, benefits which the Law could never afford us.

Thus you see it is impossible for us in our own persons to fulfil the Law of God, no such grace being given from above, as I shewed you before, or if we could; yet it is not possible for the Law to save us, not in respect of any defect or imperfection in the Law; *For the Law is just, good, and holy, Rom. 7. 12.* But in regard of the corruption of our nature, which is not able to yield such perfect obedience unto the Law as the Law requireth.

Nay, I say further, that although the Law be good, yet it is not good to this end, neither was it ordained of God for this purpose:

For the Law was given to a double end.

First, common to all men; Secondly, proper to two sorts of men. First, to the Elect and Reprobates. First, in respect of all men the Law was given,

First, to shew unto all men what was sin; for by the Law cometh the knowledge of sin, *Rom. 3.* and I had not known that lust had been sin; had not the Law said thou shalt not lust.

Secondly, to shew the wrath of God for sinne, and by the transgression thereof to make all men see how justly they be worthy of eternal death. And therefore the Apostle saith, in *1 Cor. 3.* that the Law causeth wrath, and is the ministry of condemnation, because it sheweth unto us how justly we deserve wrath and condemnation.

Thirdly, to be a rule of righteousness to restrain all men from sin, and to retain them in a civill course of living for the common good of humane society.

Secondly, the Law was given to these two proper ends; First in respect of the Reprobates, to make them without excuse, because the Law teacheth them what should be done, and what should be left undone.

And therefore it leaves them without excuse, if they leave the one and commit the other.

2. Secondly, In respect of the elect the Law was given to be a means, by the sight of their finnes to seek out a Saviour, that should deliver them from their finnes. And in this respect,

As he that informeth us of some dangerous disease, doth tacitly advise us to seek for some expert Phyntian.

So is the Law said to be our Schoolmaster to teach us by the manifestation of our finnes, to seek unto Christ for our deliverance.

But the Law was never intended to that end, that it should justifie us, and of it self bring us to eternall life.

1. For first, if eternall life had been promised only to them that keep the Law, then the promise had been made vain, because it was impossible for our corrupt nature to perform it.

2. Secondly, if righteounesse could have come by Law, then Christ had died in vain; because it was superfluous for him to dye for us, when as we might procure life, by the works of the Law.

And therefore it is apparent that *by the works of the Law, no first living can be justified.*

3. Thirdly, For hypocriticall Gospellers, such as seem Saints in ostentation, that they may play the Devils without suspicion, which say they have Faith, but shew no works that are not vayed with hypocrisie and intended to wrong ends, let *Esay* 1. tell you how acceptable these works are to God? *Esay* 1. and, whether they be like to justifie them before God, or not?

For the Lord complayneth, that he is weary of them, that his Soul hateth them, and biddeth them to bring no more such sacrifice unto him.

4. Fourthly, For the true Christians that are born, not of Blood, nor of the Will, of the Flesh, but of God,

If any works could justifie, it must needs be that their works wrought in them, and thorow them, by the Spirit of God, should justifie them.

And yet we say, that the best works of the best regenerate men, cannot justifie them before God: And thus we prove it.

1. First, Because all the Graces that we receive in this life, are but

but in part given unto us, as I shewed in the proof of the other position, and so imperfect Graces: Not that the Spirit of God works imperfectly, but that he means not here to enrich us with any Grace, while we are conversant with sinfull men in this vale of misery, but only so farre forth as he seeth fit to bring us to the Kingdome of perfection, *where that which is in part shall be done away*, 1 Cor. 13. 10. and therefore our inherent justice being but as our knowledge in part, and therefore imperfect, it is impossible that it should perfectly justify us before God.

Secondly, Because that although our good works are perfect, in respect of Gods Spirit which effecteth them.

Yet seeing as fair water is defiled by running through a dirty Channell, so our best works are tainted, when they passe through us that are so subject to sinne, and so many times polluted with so many iniquities.

It is impossible we should be justified before him, in whose presence nothing in the least manner polluted can stand uncondemned: and therefore as the Prophet saith *all our righteousnesse is as a stained clothe*, Esay 64. 6.

And as Gregory saith, *Moral. lib. 21. cap. 15. & lib. 5. cap. 7. All mens righteousnesse should be found unrighteousnesse, if God should strictly Judge it: And Aug. Woe to the most laudable and best life of man.*

If God laying aside his mercy should discusse the same in the strictnesse of his Justice, for alas! who knoweth not, that God is a God of pure eyes, which found folly in his Angels?

And the best of men whilest he lives on earth is both a Saint and a sinner.

A Saint, by reason of Gods Grace wrought in him,

And a Sinner, by reason of his own naturall corruption, which, in some measure, tainteth every Grace of God.

And therefore not only the worst of men, but also the best of Gods Saints, that being compared with their fellowes, might seem just indeed.

Yet looking to the strictnesse of Gods justice, they disclaimed all their own righteousnesse, and relyed wholly upon the righteousnesse of God: so Job 4. 17, 18, 19. and Job 15. 14. and 9. 2, 3. and Psal. 130. and Psal. 143. 2. and Saint Paul saith,

2 Cor. 4. 4. *That he knew nothing by himself.*

Yet he confesseth that thereby he was not justified, because that although he served God most faithfully in the inner man; yet he saw another Law in his members, which did always rebel against the Law of his mind, and made him therefore cry out, O wretched man that I am, who shall deliver me from this body of death? Rom. 7.

3. Thirdly, Because that although it were granted, that some works of the Saints might be perfectly good, yet because any one sin blotteth out the memory of our precedent righteousness, as *Ezekiel 18.* and makes us guilty of all the Law, as the Apostle witnesseth *James 1.* and that we are so prone to commit sin, and so frail to resist sin, that in many things we sin still:

And therefore taught to beg every day of God, that he would forgive us our trespasses. It is impossible that any righteousness of man should justify him before God.

4. Fourthly, Because *St. Paul* saith plainly, *Rom. 3. 28. We conclude that a man is justified by faith without the works of the Law:* and *Gal. 5. 3. 4.* That is, if you seek to be saved or justified by the works of the Law, then are you bound to fulfill the whole Law, and so you have no need of Christ. But no man is able to fulfill the whole Law; therefore it is impossible that you should be justified by the works of the Law.

And that *St. Paul* excludeth not only ceremoniall works, or morall, or any other kinde of works before we receive faith, but also all works whatsoever, it is hereby apparent:

For he writeth these things, not to unbelieving Jewes, but to the Galatians; they were believing Christians.

5. Fifthly, Because no work of man can be good before the person of that man be justified before God; for without faith it is impossible to please God, *Abel* was first accepted, and then his offering: And therefore it is impossible that any works shall justify us, when we must be justified before we can do any works that can be accounted good.

But then it may be objected, That it is to no purpose to do good works, if we can neither be justified by them, nor merit by them.

I answer, That as gold is good, yet not to assuage hunger; for

For then *Adam* had not died with gold in his mouth.

And as the Sun hath divers admirable effects, yet is not able to make a blinde man see: so then *Adam* had had no need of our Saviours help, that he might receive his sight.

So good works have many profitable and available necessary uses, yet not to iustifie us before God, nor to merit any thing at the hands of God; For when we have done all we can, we are unprofitable, &c. *Luke 17. 10.*

But our adversaries object, That if God gives us Commandments which we could not perform them.

Ob. 2.

First, It were to vain to expect us to obedience, seeing we are unable to perform them.

1.

Secondly, His promises of happiness for performing them were his mockeries, as if I should promise a Child a thousand pounds for carrying away a Mistletoe, which, I know, he is not able to magge: such were rather meer mockeries than true promises.

2.

Thirdly, His punishments should be unjust upon the transgressors, because his Commandments are beyond their power of performance.

3.

For Lawes must be made according to the power that we have to perform them,

Else may he as well be termed a Tyrant and unjust, that enacteth the Law which we cannot keep, as he which punishes an Innocent which never offended.

But these cannot stand with the wisdoms and justice of God; and therefore it cannot be that God should give us a Law beyond our ability, or the performance of obedience.

To this I answer, That the consequence is false; for though God commandeth us things that we cannot perform:

Yet these consequences cannot follow, because as *Augustine* saith *de lib. arbit. cap. 16.*

God commandeth us to do those things which he knoweth we are unable to do; that we might learn to know what we ought to seek of him; and so likewise for other speciall ends.

First, to teach us what we could have done, and what we owe to God, because *Adam* received strength to fulfill it; and we had had that strength, if *Adam* had not lost it.

1.

Secondly, To shew unto us that it is our own fault, that we cannot

2.

cannot

cannot do it; because man abusing his power and free liberty to do what he would, did lose himself and his power, that now he must do what he would not.

Because as *Adam* received that strength both for himself and us; so he lost it both for himself and us.

Thirdly, To teach us what we should ask, and of whom we should crave what we want, for God doth therefore command us to do what we cannot perform; that seeing our own infirmities, and being wearied under the Law of equity,

We might sue unto the Throne of Grace for mercy, and for the gracious assistance of his holy Spirit, whereby we may be enabled in some measure to perform that which he so justly requirerh.

As *August.* saith, In the Commandment we must know what we ought to have: In the punishment we must learn, that we our selves are the cause of all our wants.

And in prayer we must understand from whence we must supply the defects, that is, from God.

Or to answer more methodically, I say, That God, being on Mount *Sinai* to deliver a Law, not *de novo*, that was never given before, but such as was formerly engraven in mans heart, and now defaced and obliterated through sinne;

It was not for him to bend the Rule of Righteousnesse, to the crookednesse of our affections to make it answerable to our abilities;

But rather to set down a straight Rule;

Not in favour of our sinfull nature, but to expresse our whole duty, though it be impossible for us to perform it, now after we have lost our ability.

For as he that lent thee a thousand pounds, may without injustice demand the same of thee, when he knoweth that thou through thy lavishnesse hast spent all, and as a Bankrupt, art not able to pay one penny;

So God, having given us power to obey all his precepts, may at any time most justly call for the performance of the same, though he knoweth that we, by our sinnes, have made our selves unable so much as to think a good thought, 2 *Cori.* 3. 5.

Object.

But our Adversaries have and doe further object, That a re-  
generall



*generate man both sufficient in principia rectæ operationis, sufficient causes and means of Well doing ; as knowledge to understand what is good, will to desire what is good, and power to effect what is good, his soul being enlightened, sanctified, and assisted by Gods Spirit ; therefore he may doe what is good, and all what God commands.*

I answer, That we grant a regenerate man to be enabled to doe good, but how farre enabled ?

Surely not perfectly, for our knowledge is but in part, obscured with ignorance ; our will is dis tempered with many turbulent affections, and our power hindred to doe many good things we would doe, by many lustfull temptations.

And therefore these *principia operationis* being not perfect *a principia*, our actions cannot be perfect which proceed from them.

*Who can tell, saith David, how oft he offendeth ? Cleanse thou me from my secret finnes.*

You see Gods Saints have secret finnes.

I may have many finnes, and fail in many things, which no man knoweth of, nor my self, but only known to God.

I may sin, and not know mine own sin, yet God seeth the same.

We cannot judge mens hearts, for we know not our own ; it is Gods prerogative to search and try the Reines, *Jer. 17. 9. 1 John 3. 20.*

And it is our duty to pray with *Nehemiah 13. 12. Accept my obedience, but pardon mine iniquity.*

That chosen vessell was compelled to say this, although he knew nothing by himself, yet he knew that thereby he could not be justified.

And this I hope may suffice, for the clearing the first Branch of the second Position, That no man can performe such perfect obedience to the Law of God, as not to offend against the same ; or by his obedience thereunto, be justified before God.

And for further confirmation of the truth thereof, I dare appeale to any mans conscience, if he be not too arrogant, how upon the confirmation of Gods strict Judgement, and his own manifold infirmities, he dares justify himself in any one act against God ?

And I doubt not but the proudest heart would soon tremble, and the boldest face would blush and be ashamed and afraid to have his best works, even his prayers scared according to the strictness of Gods Law, or the rigor of Gods Justice.

And of the adversaries to this truth, I require this one thing, That they will either produce a man, and prove it,

That hath ever performed in his own person, such perfect obedience to the Law of God, as not to offend against the same :

Or else let them acknowledge their error with shame, and forbear opposing the truth and disturbing the peace of Gods Church.

Let by persisting in their malicious wickedness, their sinne become unpardonable.

I shall pray for them as for my self, that the Lord would be pleased to convince us of the errors of our waies, humble us in the sense of our sinnes, and be mercifull to our poor Souls.

Come we now to the second Branch of the second Position, which hath in it these two parts to be considered :

First, *That no man can be justified by the works of the Law.*

Secondly, *That we are only justified by the righteousness of Christ.*

And first, of the first. In part I have cleared it before, but for further confirmation,

The Apostle Paul reasons admirably and plainly in this point, saying, Rom. 15. 6.

*If Salvation be of Grace, it is no more of works ; for else were Grace no more Grace : And if it be of works it is no more of Grace ; for else works were no more works. But Salvation is of Grace ; for by Grace ye are saved through Faith, and that not of your selves : It is the gift of God, not of works, lest any man should boast.* Eph. 2. 8.

And our Saviour tells us plainly, that when we have done our best, *We are but unprofitable Servants ; Ergo, Salvation is not of works.*

Again Reason it self, drawn from the Scriptures, doth sufficiently prove, that we cannot be justified by our works :

For if any works doe justify us, they must be done either before or after justification. But,

1. First, no works done before the Grace of justification, can justify us ; Because

Because *good works cannot bring forth good fruits*, and being not done of Faith, they must needs be sinne; for whatsoever is not done of Faith is sinne: and without Faith it is impossible to please God, Heb. 11. 6.

Whereupon Saint Paul saith, That all men before they be ingrafted into Christ by Grace *are the servants of sinne, farre from righteousness*, and bringing forth nothing, but fruits deterring shame and death, Rom. 6. 20.

Secondly, Our works done after Grace, Reason it self sheweth, That they cannot be the cause of Grace; for how can that which cometh after, be any cause of that which goeth before. The cause must precede the effect.

And so August. tells us, That good works *doe not goe before him, who is to be justified, but doe follow him that is already justified.*

And therefore, as good fruits cannot be the cause of the goodnesse of the tree; so good works cannot be the cause of justification.

And that place of the Apostle which I cited before, Rom. 3. 20. makes it cleer, *By the works of the Law, no flesh shall be justified.*

For first, in the 9. ver. he tells us, *That both Jews and Gentiles are under sinne, because all are transgressors of the Law.*

Therefore all the world must be guilty before God, and can no wayes be justified by pretending innocency in keeping the Law.

Secondly, He sheweth the Reason, why no flesh can be justified by the Law; because the Law convinceth us of sinne; for by the Law cometh the knowledge of sinne:

But the Law convinceth them that are under Grace, and which hath the greatest measure of Grace, to be sinners, Phil. 3. 9.

Therefore they that doe the works of the Law, by the help of Grace, cannot be justified by the Law; because the Law sheweth them likewise to be sinners; as well, though not as great, as they that endeavour to keep the Law without the help of Grace.

And therefore the Apostle concludeth, *That we are all justified by the righteousness of God, without the Law*; as you may see in Rom. 3. from 2. ver. therefore not by any righteousness of the Law, done either by the help of Grace or without Grace;

For he that obeyeth the Law, how ever he doth it, with the help

of Grace or his own strength, yet he hath the same rightcon-  
nesse.

The righteousness of the Law, because the different manner  
of obtaining it altereth not the nature of the thing.

But the Apostle sheweth a great difference betwixt the right-  
eousness of the Law and the righteousness of Faith.

For Moses describeth the righteousness which is of the Law,  
That the man which doth these things (however he doth them, by  
his own strength, or some other help, if he doth them) he shall  
live by them, *Rom. 10. 5.* But the righteousness of Faith speaketh  
on this wise, If thou shalt confesse with thy mouth the Lord Jesus,  
and believe in thine heart that God raised him from the dead, thou  
shalt be saved, *ver. 6, 9.*

And therefore seeing the Apostle opposeth doing of the Law,  
and believing in Christ, and not doing the Law by our own  
strength, and doing the Law by the help of grace.

It is apparent, That we can never be justified by the works of  
the Law, by what means soever we do them, whether by the  
strength of nature, or by the help of grace.

But *Bezzar* in his first Book, *cap. 19. de justic.* laboureth  
to prove, that all works of the Law are not excluded from our  
Justification by three especiall Reasons.

1. First, Because Faith is a Work, and that there is a Law of  
Faith, as well as of Works; and therefore if all Works be exclu-  
ded from our Justification, then Faith it self must be exclu-  
ded.

And so to be justified by Faith, were to be justified without  
Faith.

2. Because the Apostles intent, *Rom. 3.* That neither the Jewes  
by the bare observing of Moses Law, nor the Gentiles by their  
morall Works:

And so neither Jewes nor Gentiles, before they believed in  
Jesus Christ, could be justified by any Works that they could  
doe.

3. Because the Apostle, *Rom. 4. 4.* sheweth, That the Works  
which he excludeth from Justification, are those Works to  
whom wages are due, by debt, not by grace; and those (saith  
*Bezzar*) are all such Works as are done by our own natural abi-  
lities,

*listes, without the assistance of any supernatural grace.*

But for answer unto all these, I say,

That we confesse Faith to be a Work, and it is the Commandement of God, That we believe in Jesus Christ.

1.

But we deny Faith to justifie us, as it is a Work performed in obedience to this command, but as it is an Instrument embracing the righteousness of Jesus Christ : It is not the act of believing, but the thing holden and possessed by believing, that is, our righteousness.

Secondly, I say, That *Bellarmine* is mistaken in the whole scope of the Apostle, and that *St. Paul* doth not only not give us the least intimation that he meaneth that we are not justified by any works done by our own naturall strength.

2.

But rather sheweth, that in as much as we are all sinners against the Law ; therefore by our obedience to the Law, howsoever done by grace, or without grace, no man can be justified in Gods sight.

Thirdly, I say, That the Apostle in *Rom. 4. 4.* intendeth no such distinction of Works, as *Bellarmino* alledgeth, but he excludeth all Works, as well those that are done by the help of grace, as that are done without grace, from the Justification of *Abraham* :

3.

For those Works of *Abraham* are excluded wherein *Abraham* might glory before men ; but these are the Works that he did by the help of grace ; for otherwise if he were justified by the Works done without the help of grace, he might as well glory before God as before men.

But the Apostle tells us, That although by these Works, done by the help of grace, he might glory before men, yet not before God ;

And therefore not justified by these works in the sight of God.

For if we could be justified by any works, howsoever done by grace or not grace, then the wages (that is eternal life) is not counted of favour, but of debt : But when we cannot be justified by our works, but by believing in him that justifieth the ungodly that is in Jesus Christ, that we are justified by his righteousness and saved by his merits ; *Then Faith, saith the Apostle,*

and not any kind of Works, is imputed unto us for righteousness; *Romans 4. 5.*

I shall then close this point with these conclusions.

1. First, That no man, which is a sinner, can be justified by his own obedience to the moral Law.

2. Secondly, That no man, which hath offended the Law, can be justified by his own satisfaction for his transgression.

First, Whosoever is a transgressor of the Law, cannot be justified by his obedience to the Law; *For by the Law cometh the knowledge of sinne. Rom. 3. 20.*

That is, the Law convinceth all such to be sinners, and condemneth them as transgressors:

And therefore, they can never be pronounced guiltless by that Law which proves them guilty.

But every man is a Transgressor of the Law, as the Scripture teacheth, *Rom. 3. 9. Gal. 2. 1 John 1. 8. and 10.* and our Consciences testify it to our faces.

Therefore no man can be justified by his own obedience to the Law.

2. Secondly, That a sinner, which hath once offended, can never by any action or passion of his own make satisfaction to the justice of God for his transgression.

And the Law being broken, there is no way to be justified by the Law, but only by making a plenary satisfaction for the transgression.

But this no sinners satisfaction can doe; because a finite Act can never be of sufficient value, to satisfy the offence that is done against an infinite goodnesse:

And likewise, because all that we can doe is required of us as our duty to the Law, and therefore cannot be rendered as a payment for the breach of the Law.

To conclude this branch, We are not under the Law for justification of our persons, as *Adam*;

Not for satisfaction of divine justice, as those that perish; but we are under it as a document of obedience and a rule of living.

It is now published from Mount Sion as a Law of liberty, and a new Law, not as a Law of condemnation and bondage.

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The obedience thereof is not removed; but the disobedience thereof is both pardoned and cured.

The observance thereof is necessary as a fruit of faith, not as a condition of life and righteousness, necessary *necessary Precept*, as a thing commanded; the transgression whereof is an incuring of sin; not *necessary Means*, as a strict undispenable means of Salvation; the transgression whereof, is a peremptory obligation to death.

And thus much briefly of the first branch; wherein I have clearly shewed unto you, That no man can be justified by the obedience to the Law, nor the works of the best Christians cannot justify them.

Come we now to the last Branch, and that is, That we are only justified by the righteousness of Christ.

We believe and maintain, as the Scripture teacheth us, That we are acquitted and absolved from all our finnes, and so justified in the sight of God, by and for the righteousness of Jesus Christ.

Rom. 5. 18. As by the offence of one, Judgement came upon all men to condemnation; so by the righteousness of one, the free gift came upon all men to justification of life.

And in 2 Cor. 5. last vers. He that knew no sin, God hath made him to be sin for us, that we should be made the righteousness of God by him.

And in Act. 13. 39. For all things which yee could not be justified by the Law of Moses, by him every one that believeth is justified.

And 1 Cor. 6. 11. Ye are justified, that is, in whole, from the guilt and punishment due to you for your finnes, in the name of the Lord Jesus, that is, for the merits and righteousness of Jesus Christ.

But some may here object and say, The Righteousness in Christ, and how can a man be justified by the justice of another?

I answer, As sinne is ours by propagation, so righteousness is ours by imputation; and as Adams derived sinne by nature to our condemnation, so Christ brought life by his obedience to our justification.

So if many be made sinners by the disobedience of one man;

Then how much more shall many be made righteous by the obedience of one man? especially, seeing the nature of Christ was far more

more divine, than the nature of *Adam*, and therefore more powerfull in ability to work this effect to iustifie us, than *Adams* was to condemn us? And in 1 *Joh.* 5. 11, 12. *That eternall life which God giveth us, that is, that righteousness whereby he bringeth us to eternall life, is in his Sonne.*

And this the Apostle doth most excellently shew unto us, when he saith, that *God made Christ to be sinne for us*, and as in the place before cited, 2 *Cor.* 5. 20.

For as our finnes were made the finnes of Christ, not by alteration of them inherively into his own person, but by assumption of them imputatively to make satisfaction for them, as fully and as truly as if they had been his own inherent finnes.

Even so the righteousness of Christ is as truly made ours by imputation, as if we had most perfectly fulfilled the Law, by our own actuall operation.

And therefore justification is a gracious and judicall action of God, whereby he judgeth the elect, being in themselves liable to the accusation and condemnation of the Law, to be just and righteous by faith in *J. sus Christ*, through the imputation of his Justice, to the praise of his glorious power, and the eternall salvation of their souls.

Now for the Causes of justification: they are especially, first, Efficient, secondly, Materiall, thirdly, Formall fourthly, Finall; and each one of these must be considered two wayes: first, Actively, in respect of him that justifies us; secondly, Passively, in respect of Man that is justified. First, The principall efficient Cause of this our justification actively considered, is *God freely purposing to send his sonne to be made man, to work righteousness for men.* 1 *Pet.* 1. 10. *Gal.* 4. 4. then in the fulnesse of time sending his son made of a woman, made under the Law; then revealing his son to us by the preaching of the Gospell, and perswading us to believe the same; and to lay hold on the sonne of God, by the operation of his blessed Spirit, and then accounting to us the obedience of his son for our righteousness.

To shew that he is the beginning, the middle, the end of our justification: And to prove this, the Lord himself saith, *Isay* 43. 25. *I, even I, am he that bloteth out thy transgressions for my own sake, and will not remember thy finnes.* And the Apostle plainly saith,

saith, Rom. 8. 33. *It is God that justifieth*. And the very Scribes that rejected Christ most impiously, professed this most truly, that *none can forgive sinnes but God only*. And so Gregory saith, *It is meet that he should be the giver of Grace, which was the author of nature*. Gregory in Psal. penitent. pithily saith, *It is his office to absolve the guilty, by whose justice he is made guilty*.

Again, The impulsive Cause, that moved God to doe all this for man, wee finde to be two fold, first Internall, secondly Eternall.

The first is, The meet Grace and free Mercy of God towards man; and this because he would be moreifall unto man.

Because we can ascribe none other Cause of Gods Will, which is the cause of all things, but only this, *Quia voluit*, because it pleased him. And therefore St. Paul attributeth our Redemption to the Riches of his Grace, 1. Eph. 6. 7. Rom. 3. 24. and so likewise in 3. Tim. 4. he saith, that after the kindnesse and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and the renewing of the Holy Ghost, which he shed in us abundantly, through Jesus Christ our Saviour. Whereby you see the Apostle maketh the Kindenesse, and Love, and Mercy of God to be the first efficient principal Cause or Motive, that moved God to send Christ to be the means to save us.

And St. Aug. in Psal 30. Idoe. de nat. & grat. saith, *That it is the ineffable grace of God, that a man, guilty of sin, should be justified from sin*. And especially, against the Pelagian Heresie, that magnified nature to viliſie, and almost to nullifie Grace. He saith, *That the grace of God, whereby Infants, and men of years are saved, is not procured by desert, but rendered freely without meritt*. And so Anselmus in Rom. 12. saith, *That because all men are shut up under sin, the Salvation of man commeth not in the Merits of men, but in the Mercy of God*.

The second is, Christ, God and Man, which purchased by his Merits, that we should be justified in the sight of God, because the chastisement of our peace was laid upon him, that we by his stripes might be healed, Isay 53. 5.

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Secondly,

Secondly, The material Cause of our justification actively considered, is Jesus Christ: And the benefits we have by Christ are especially two; First, Redemption, Secondly, Propitiation.

First, Redemption is a word borrowed from the use of warres, and it signifieth freedom from captivity: And thus Christ is our deliverance.

First, *From the wrath of God*: Because he is our reconciliation unto God, through faith in his blood, Rom. 3. 25.

Secondly, *From the Tyranny and Dominion of sinne*: Because, That obeying from the heart the form of Doctrine which is delivered us, that is, the Gospell of Christ, we are made free from sin, and are become the servants of Christ, which is our Righteousness, Rom. 6. 18

Thirdly, *From the punishment of sinne*: Because it is against Justice, that the punishment should be inflicted when the sinne is pardoned.

For sinne being the cause of punishment, it must needs follow, that *sublata causa, &c.* the cause being defaced, the effect must be abolished.

*Object.*

But against this it may be objected, That the sinnes of the Elect are pardoned, and yet they are continually afflicted, and, as the Prophet saith, *Psal. 73. 13. Chastised every morning.*

And therefore how can it be, that albeit he forgiveth the guilt of their sinnes, yet, as the Prophet saith, *Psal. 99. 8. he punisheth their inventions.*

*Sol.*

Answer, That the miseries of men before the pardon of sinne, are the punishments of sinne; but the afflictions of the Saints, after the remission of their sinnes, are not to be reputed penalties from Gods anger, but exercises of his Servants, and arguments of his love: *For as many as I love, I rebuke and chasten, Rev. 3. 19. Heb. 12. 6. &c.*

And that for a double end; First, principally, for our Salvation, that we may not be condemned with the world, 1. Cor. 11. 32.

Secondly, Subordinately, for our Sanctification, *That we may be partakers of his holiness, Heb. 12. 10.*

Secondly, Propitiation is a reconciling us to God, through the blood

blood of Christ, and it is the accomplishment of that which was typified by the Mercy-Seat, *Exodus chap. 30.*

For first, As God gave his Oracles unto the people out of the Mercy-Seat; so he did reveal his will unto us by Jesus Christ, *John 1. 17.*

Secondly, As God was said to dwell between the Cherubims which covered the Mercy-Seat; so in Christ the fullness of the Godhead dwelt in bodily, *Coloss. 2. 9.*

And thirdly, As God was made propitious and favourable to his people, to assist them, and bless them, by the blood which the High Priest sprinkled before the Mercy-Seat; so is God pacified and reconciled unto us, and procured to enrich us with spiritual blessings, through the blood of Jesus Christ, *Gal. 1. 18.*

Again, The ground of those benefits, or meritorious cause thereof, is the most perfect and absolute obedience which our Saviour Christ performed unto his Father, for our sakes; and is to be considered, first actively, secondly passively.

First, the active obedience of Christ is, a most perfect performance of Gods Law, even to the utmost tittle thereof. Touching which we must consider,

First, That although Christ, as Man, fulfilled the Law for himself, that in both natures he might be a holy High-Priest, to offer Sacrifice unto God;

Yet, as Mediator, as God and Man, he became subject to the Law; and did fully and perfectly execute the same for us.

For Christ is not only our redemption, by that ransom which he paid for our sinnes; but he is also the perfection of the Law unto Salvation, unto every one that believeth.

And there be three things that prove the necessity hereof, to be performed for us.

First, The Justice of God, that will not justify the wicked, *Pro 17 15. Exod. 20. 5.* but such as are just and righteous, either by a proper, or imputed righteousness.

Secondly, The Office of a Mediator, that was to undergoe for us whatsoever was required of us to be done.

Thirdly, Our recuperation or recovery of happiness, which could not be obtained without perfect righteousness; because the

death of Christ freeth us from eternall death, and the obedience of Christ brings us to everlasting life.

And therefore we say, That Christ was born for us, not only *anserre peccata*, to take away the sin of the World, by his voluntary suffering the most bitter death of the Crosse;

But *anserre iustitiam*, to bring righteousness to us, by his plenary obedience to the most holy Law of God.

And therefore those Scriptures that doe ascribe our whole Salvation unto the virtue of Christs death, are not to be taken exclusively, or denying the active obedience of Christ to be imputed unto us.

But Synecdochically, for the accomplishment of the whole obedience of Christ that was to be performed for us, and with this agrees the *major* and *melior* part of all orthodox Divines and most of the Fathers.

Secondly, The passive obedience of Christ, is all the sufferings of Christ both in life and death for our sinnes, because the justice of God required, that we should never be freed from death without a just punishment, laid upon our selves or upon some other for us.

And therefore the Prophet *Isay* prophesied, *That the Messiah should be broken for our transgressions, and bruised for our iniquities, Esay 53. 5.*

And *Daniel* saith, *He should be cut off, but not for himselfe, Dan. 9. 26.*

And *St. Peter* saith, *He did bear our sinnes in his own body on the Crosse, 1 Pet. 2. 24.* and *St. Iohn* saith, *Rev. 1. 9.* *That he was dead for our sinnes in his own blood.*

And here we must observe, that this obedience of Christ, is of sufficient merit to satisfie for all sinnes, by reason of the dignity of the person that did obey, for the hypostaticall union of the Manhood of Christ with his Godhead makes the obedience of Christ to be of unvaluable value, *Act. 20. 28.*

Thirdly, The formall cause of our justification, actively considered, is the free imputation of Christs death righteousness, whereby the merits of Christs obedience is applyed unto all believers, that is, the accounting of us as just and righteous, for

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the means of that obedience which Christ hath effected for us;

For as we apply unto our selves the righteousness of Christ, and make the same our own, by Faith and acceptation;

So God himself applyeth it unto us by imputation, and accepteth us for righteous, for the righteousness of Christ.

And this imputation of righteousness, is a work of Grace, not of nature, a communicating of anothers righteousness unto us; and not a conferring of any real or habitual righteousness upon us.

And this is a sweet exchange; saith *Iustin Martyr* in *Epist. ad Diogen.* That one should be made sinne for many, and the iniquity of many should be covered with the righteousness of one; and that the justice of one should make many that are unjust, to be reputed just.

To omit what most of the Fathers speake to this purpose: I shall only note one of their own, *Eryar Baris*, *Ser. 1. in Dom. 1. Advent.* where he saith, Christ hath made all his sinners of his justice and merits; thus so they might be able to stand in the sight, and to sustain the judgement of God; as ought to be done.

Because, saith he, there is no mortall man living; whose righteousness can be sufficient to attain unto eternall Salvation:

And therefore his righteousness is made ours; not, because it is infused or engrafted into us, to abide habitually in us:

But, because it is imputed and reputed unto us; when God doth acquit from sinne, and adjudge us just, for the justice of Jesus Christ.

And therefore the force of our justification, is not any habitual sanctity, subjectively remaining in us;

But the righteousness of Christ, freely imputed unto us; and so, though it be without us yet it is made ours by right of giving.

The Apostle remarkably in *Rom. 4.* saith, joynerh both the imputation of righteousness, and the remission of sinne, as the two speciall means to make us happy.

Blessed is the man, who when Christ hath made his righteousness ours by imputation, and remission of sinne, we shall be able to say, *And blessed is the man, who when Christ hath made his righteousness ours by imputation, and remission of sinne.*

But this righteousness of Christ imputed unto us, must be considered in a three fold respect.

First, In respect of the truth of our imputed righteousness : And so we say, that we are as truly righteous before God, as Christ himself ; because we are righteous with the same righteousness, as he is righteous.

Secondly, In respect of the quantity : But so we deny that it is in the same measure in us as it is in him : for in him it is in its fullness and largest measure ; but in us it is only received, so farre forth as it serveth to justify any particular Believer.

Thirdly, In respect of the quality : And so we say, That this is not in the same manner in us, as it is in him : for he is righteous actually, we imputatively : he subjectively, we relatively in him and unto him.

And so in these two last respects, we cannot be said to be equally righteous with Christ ; though we be righteous with the very righteousness of Christ.

He perfectly righteous, we righteous, by reason of our imputative and inchoative righteousness. Again, as Christ is called holy, and sinne, and is said to know no sinne, and so to be made sinne :

We must thus understand it, Holy in himself, and sinne in us, not by infusion of our sinnes into his most sacred person, but by the imputation of our sinnes, and the acceptance of the guilt and punishment thereof upon himself ;

So likewise we are said to be just and sinfull : just in him by the imputation and application of his justice, and sinfull in our selves, by the inbred corruption of our own flesh.

Lastly, The final cause of our justification actively considered, is the glory of God, which he acquired unto himself, by that wonderfull composition of his Justice and Mercy towards men : Justice, that he would have his own Sonnes to dye, to make satisfaction for our sinnes ; rather than our sinnes should escape unpunished ;

And Mercy, that he would have the righteousness of his Sonnes, to be imputed unto his Servants ; rather than we poor slaves should be destroyed for our sinnes.

And

And thus much briefly of the causes of our justification actively considered, in respect of God.

Now in the second place, we must consider the causes of our justification passively, in respect of man.

And first, The efficient cause of our justification passively considered, is wholly Instrumentall, and it is two fold : First, Externall, which is the preaching of the Word and the administration of the Sacraments : These are the chief outward Instruments, which God useth for the application of Christs righteousness for the justification of his Servants; and therefore the Gospel is called, *the word of life*, *Acts* 5. 10, 13, 16. And the Ministry of Reconciliation, *2 Cor.* 5. 18. And the Sacraments are called, *the Seals of the righteousness of Faith*,

And our Saviour saith of the Preachers of the Gospel, *They whose sinnes they remit, they are remitted, &c. Math.* 18. 18.

Secondly, The Internall Instrument, whereby we apprehend the Grace of justification is only Faith in Jesus Christ : For Christ is set forth to be our reconciliation through Faith in his Blood, *Rom.* 3. 25. *John* 1. 12. *Gal.* 3. 24.

And therefore, the righteousness of Christ is called, *the righteousness of Faith* ; and we are said to receive Christ by Faith, and to receive the promise of the Spirit by Faith.

Secondly, Faith is the only Instrument, whereby we are justified before God ; the Scriptures are plain and plentiful in this point, *Es.* 45. 24, 25. *Ezek.* 20. 44. *Hab.* 2. 4. *Rom.* 3. 24, 26. *Gal.* 3. 8. *Acts* 13. 39.

And so in many other places the Apostle doth inculcate the same truth, as *Gal.* 4. 5, 24. and our Saviour saith, *John* 3. 14, 15.

That is, be justified and so be saved only by believing in him; as those Israelites that were bitten by those fiery Serpents, *Numb.* 21. 9. were healed and so saved alive, only by looking up to the brazen Serpent.

The Fathers also are plain and pregnant herein, *Chrysost.* in *Rom.* *cap.* 3. *idem.* *Serm.* *de fide & innoc.*

Saith, *God hath justified us, using thereto no works of ours; but only requiring faith in Christ.*

And

And without Faith no man obtained life. But I am able to shew, that a faithfull man hath lived and obtained the Kingdom of Heaven without works; so the Thief did only believe and was justified; And *Basil. in Sermon de humilitate* saith; *This is to glory in the Lord; when a man doth not boast of his own righteousness; but doth acknowledge himself destitute of righteousness and justified only by faith of Jesus Christ.*

3. Thirdly, the material cause of our justification passively considered, or the persons, to whom justification doe belong, are these sheep of Christ that are known of him, and he knoweth them, who hear his voice, and follow him; *Ecce enim ego mittam ad te* Whom he predestinated unto life, and elected to be justified before the foundation of the world; *Rom. 8. 30. Whom he did predestinate, them also he justified.* And *Rodolph in Levit. lib. 1. chap. 2.* saith, *That the blood of the High Priest was the expiation of the sins of all Believers;* and so Christ he hath taken away from the Elect, not only original sinne, but also all actual sins, that is, in respect of the guilt and punishment and dominion of sinne, but not in respect of the corruption and pollution of sin, which still remaineth in the best Saints; And *barth likewise* given to them everlasting life, saith *Haymo in Rom. cap. 5.* and to none else doth justification appertain; and the Resurrection may be these.

All those that are justified shall be glorified; For whom he justifieth, them he glorifieth, *Rom. 8. 30.* but all men shall not be glorified, because the Kingdom of Heaven shall be given but only unto them for whom it is prepared; *Mat. 20. 23.*

Secondly, Because Christ is called Jesus, for that he should save his people from their sins, *Mat. 1. 21.* But though all men are his people *jure creationis*, by right of creation, yet all men are not his people *jure donationis*, given him to be redeemed; For of them thou gavest me, I lost none, *John 17. 12.* And ye believe not, saith Christ, because ye are not of my Sheep, *John 10. 26.* therefore he shall not justify all men, thereby to save them from their sinnes.

Thirdly, The formal cause of our Justification, passively considered,

sidered, is the particular application of the righteousness of Christ, unto every faithfull soul; where these two things are to be considered; First, That Faith must apply unto us all the benefits that Christ hath effected for us. Secondly, That every man in particular must apply those things to himself. For the first, This is one of the manifest differences betwixt the faith of Gods Elect, and the faith of Devils and wicked men, That the godly doe apply all the benefits of Christ unto themselves, and the other know them, but have not the grace to apply them; for so saith *Augustine* and *Peter Lombard*, lib 3. sent dist. 23. That there is a great difference between him that doth believe Christ and him that doth believe in Christ; for the Devils believe *Jesus to be Christ*, but they believe not in Christ.

Because it is one thing to believe God, another thing to believe that there is a God, and another thing to believe in God.

For to believe God, is to believe, that he speaks the truth in Scriptures; and to believe God, is to believe that God is:

But to believe in God, is to believe with love; and, by loving him, to goe unto him, and to cleave unto him, to be made one with him, to dwell in him, and he in us; and this is that faith, by which a sinfull man is instrumentally justified and accounted righteous in Gods sight.

For the second, We must understand, that this application of Faith, or of Christ through Faith, must be particularly applied by every man unto himself, and that in a most speciall manner;

Because a generall Faith is not the right justifying Faith; For *St. Paul* testifieth, that *Agrippa* did believe the Prophets, *Acts* 26. 27. 28.

And yet *Agrippa* confesseth, that he was no Christian.

And a naturall man, by the force of reason, may be induced to acknowledge a God, and that this God is powerfull, just, and true, and therefore to a generall perswasion of the truth of such things as are to be believed.

And yet all this faith is not sufficient to justify us;

Because the true justifying Faith is no natural quality, but a

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supernatural

supernatural gift of God, as the Apostle teacheth, *Eph. 2. 8. Phil. 1. 29.* and therefore the generall faith of the Scriptures is not sufficient to make us Christians; but as we read, the Saints of God doe apply the promises of Salvation unto themselves, as David saith, *God is my Rock and my Redeemer;* and *Job 19. 25. I know that my Redeemer liveth;* and *Mary saith My Soul rejoiceth in God my Saviour, Luke 1. 47.* and *Thomas saith My Lord and my God. John 21.* and *Paul, Galat. 2. 20. Christ loved me and gave himself for me:* So must every Christian that looks for salvation apply in partiular the grace and favour of God to himself; and this faith instrumentally justifieth the sinner.

Lastly, The finall cause of our Justification, passively considered, is peace of Conscience in this life, and the attonement of eternal happinesse in the life to come.

The first is attained unto by two especiall things:

First, by an assured perswasion, that all our finnes are forgiven us; So being justified by Faith, that is, from all the finnes that we have committed, we have peace towards God through Jesus Christ.

Secondly, by an unwearied study, to strive against the stream of our own natural corruptions, and to keep a constant course in the waies of godlinesse:

*For Christ gave himself for us, and did bear our finnes in his body upon the tree, that we being dead to sinne should live unto righteousness, 1 Pet. 2. 24.* or as *Zanch. saith, 1 Luke 74. 75.* and so *St. August.* That Christ died for the wicked, not that they should remain wicked, but that they being justified through faith, should be converted from their wickednesse, and bring forth the fruits of holinesse; Because, as *St. August. saith, also grace justifieth that we might live justly.*

The second end of our Justification is, That the eternall blessednesse, which shall be attained hereafter, when Christ shall say unto all his justified Saints, *Come ye blessed, &c. Matthew 25. 34.*

And so much for all the Causes of our Justification actively and passively considered.



And I hope this may suffice for the proof of the truth of this last Branch of the second Position, That we are only justified by the righteousness of Christ.

I shall end with that of our Saviour, *John 12. 48. The word that I have spoken, the same shall judge you in the last day.*

I pray God to enable us all to hold the unity of the spirit in the bond of peace, and that we may renounce all those Doctrines that sets up any thing of man, to the abasing of Christ ; And that we may imbrace those Doctrines that abases man and exalts the Lord, according to that of the Psalmist, *Not unto us Lord, nor unto us, but unto thy name give glory, &c. Psalms 115. 1.*

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FINIS.

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